SERVICES OF THE CHURCH

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SERVICES OF THE CHURCH

Service of Word and Sacrament I

Service of Word and Sacrament II

An Order for Morning Worship

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Services of the Church

1 **Service of Word and Sacrament I**
Service of Word and Sacrament II
An Order for Morning Worship

2 An Occasional Order for Evening Worship
The Order for the Service of Penitence
An Order for Home Celebration of Holy Communion

3 The Order for the Baptism of Infants
The Order for Confirmation
The Order for Receiving Communicants by Reaffirmation of Faith or by Letter of Transfer
The Order for Baptism When Administered to Believers with the Rite of Confirmation

4 The Order for Marriage

5 The Order for the Burial of the Dead

6 The Order for Ordination to the Ministry
The Order for the Installation of a Minister

7 The Lectionary

8 The Collects for the Christian Year

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PACIFIC SCHOOL OF RELIGION

Introduction

Services of the Church is for the assistance of the people in their corporate worship. When the church is at worship the people of God give public expression to the faith that shapes their lives. By their common actions and words they symbolize the oneness of their life in Christ.

At the heart of the corporate life of the people of God is the Service of Word and Sacrament. While this service may be used at any time, it is the chief service of the church for weekly worship. Other services are provided for use on those occasions of a congregation's life that also call for the celebration of God's presence and his work on man's behalf. Some of these, such as baptism, confirmation, marriage, ordination, and burial, mark the transition points of life where the celebration of God's presence and work expresses the singular meaning of our personal and corporate existence.

Since congregational worship requires the full involvement of the people, this book is intended for use in the pew, either in its entirety or in its several sections. By the use of bold print the people's parts are clearly indicated. Directions for the conduct and following of the services are printed in red. These rubrics are simply indicative of commonly accepted practice. Particular circumstances may require a congregation to modify the practices.

In addition to these services this book includes a lectionary and prayers (collects) for the Christian year to enable the church's proclamation and prayer to recall God's mighty work. By the use of selected Bible passages for reading in worship, and for interpretation through preaching, the people of God relive what he has done in the past and participate in what he is doing now. In this way the celebration of God's presence derives its chief meaning from the central event of human history—the life, death, and resurrection of Jesus Christ.

The lectionary included here reflects the growing ecumenical character of our worship, being informed by biblical scholarship not only in this country but abroad as well. Likewise, the prayers for the Sundays of the year, written in traditional collect form, are drawn from traditional and contemporary sources. Many of them were written especially for this book.

The grouping of the services in pamphlets and their inclusion in a ring binder make the book adaptable to a variety of situations and uses. Ministers will find it to be a convenient service book which allows the insertion of other materials and of new sections as they become available.

Beyond its practical intention the format of *Services of the Church* clearly conveys the view that the development of liturgical materials is an ongoing task. What is offered in this book is not normative but indicative. The services are in many respects quite traditional. At the same time they include important developments that have resulted from ecumenical endeavors in worship during the past quarter century. Responsible liturgical work requires faithfulness to the historic patterns of Christian worship, but it also

requires a deep sensitivity to the nature of the human situation today. It is hoped that these services, carefully prepared to show the great tradition of the Christian faith, will enable congregations and pastors to lay a firm foundation for new steps in the development of forms and materials that express the same faith in times of change and stress. The Commission on Worship of the United Church of Christ is committed to this responsibility and will continue to publish services and other materials to aid the church in its work.

Service of Word and Sacrament I appeared initially in 1964 under the title *The Lord's Day Service.* It reappeared in 1966 under its present title with slight modifications and was accompanied by Service II in contemporary English. Service I remains essentially the same in this book, but all verbs and pronouns have been modernized. In this service, and in all others where they appear, new translations of the Nicene Creed, the Gloria in Excelsis, the Sanctus, and the Lord's Prayer are used. These common translations are the work of the Commission on Worship of the Consultation for Church Union, the Inter-Lutheran Commission on Worship, and the International Commission on English in the Liturgy (Roman Catholic). Thus, in this respect and in the eucharistic structure of the services of Word and sacrament, these materials move toward an expression of the oneness of God's people in Jesus Christ.

In the preparation of *Services of the Church,* the Commission on Worship has been greatly assisted by the response of pastors and congregations to the initial drafts, including some of the occasional orders. Thus the church at large has participated in this work in a very real sense.

The members of the Commission on Worship who prepared these services are listed below. In addition, credit is due to several persons who served on the commission when much of the work was done but whose terms have since expired: Chalmers Coe, William K. Laurie, Arnold M. Kenseth, Walter H. Krebs, D. Bard Thompson, Harland G. Lewis, and Marvin P. Halverson.

The commission membership now includes: Benjamin R. Andrews, Jr., David L. Beebe, Horton M. Davies, Thomas C. Dick, Jr., John B. Forsyth, Louis H. Gunnemann, *chairman,* Frederick D. Hayes, Roger P. Horton, William A. Huenemann, Mrs. Olga Klepper, R. Howard Paine, Donald L. Powers, Friedrich O. Rest, John C. Shetler, Morris D. Slifer, Leonard A Stark, Arthur G. Swartz, and Eugene S. Wehrli.

An Outline of the Service of Word and Sacrament

Sentences or Hymn of Adoration

Confession of Sin

Declaration of Pardon

Hymn of Praise

Old and New Testament Lessons

Sermon

Affirmation of Faith

Hymn

Prayers of Intercession

Here may be offered read prayers, free prayer, bidding prayer, or silent prayer.

Offering

If the Lord's Supper is not to be celebrated, the service following the offering shall be concluded with a prayer of thanksgiving, the Lord's Prayer, a hymn, the commission, and the blessing.

Words of Invitation

Prayer of Consecration and the Lord's Prayer

Any alternative order should include the prayer of consecration unchanged ("Lift up your hearts . . .").

Narrative of Institution Accompanying the Fraction and Libation

Administering of Communion

Prayer of Thanksgiving

Hymn

Benediction

SERVICE OF WORD AND SACRAMENT I

The people shall stand. The service shall open with suitable words of adoration through a hymn and any of the following sentences of scripture.

The minister, standing at the Lord's table, shall say:

In the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

ADORATION

The Lord is in his holy temple, let all the earth keep silence before him.

O come, let us worship and bow down, let us kneel before the Lord, our Maker! For he is our God, and we are the people of his pasture, and the sheep of his hand.

God is spirit, and those who worship him must worship in spirit and truth.

Make a joyful noise to the Lord, all the lands! Serve the Lord with gladness!

The heavens are telling the glory of God; and the firmament proclaims his handiwork.

Our help is in the name of the Lord, who made heaven and earth.

In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.

Draw near to God and he will draw near to you. Humble yourselves before the Lord and he will exalt you.

Other suitable sentences of scripture may be used; the introit of the day may be used in place of the sentences.

CONFESSION OF SIN

If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. Let us confess our sins to almighty God.

The people may kneel.

Gracious God, Father of our Lord Jesus Christ, you have promised to receive us when we come to you. We confess that we have sinned against you in thought, word, and deed. We have disobeyed your law. We have not loved you or our neighbors as we should. Forgive us, O God, and grant that we may live and serve you in newness of life; through Jesus Christ our Lord. Amen.

Here may be sung or said the Kyrie Eleison.

Lord, have mercy on us.

Lord, have mercy on us.

Christ, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Lord, have mercy on us.

ASSURANCE OF PARDON

Then shall the minister say:

Beloved, God has promised us his mercy and has given us his Son, Jesus Christ, to die for our sins that we may live in newness of life, obedient to his will. Therefore, I announce, in the name of Christ, that your sins are forgiven according to his promises in the gospel. **Amen.**

or

God shows his love for us in that while we were yet sinners Christ died for us.

God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.

There is therefore now no condemnation for those who are in Christ Jesus. **Amen.**

PRAISE

O Lord, open our lips,

And our mouths shall show forth your praise.

Here may be sung the Gloria in Excelsis, a psalm, the Gloria Patri, or a hymn of praise.

Glory to God in heaven,
peace and grace to his people on earth.
We praise you for your great glory,
we worship you, we give you thanks,
Lord God, heavenly King,
almighty God and Father.
Lord Jesus Christ, Lamb of God,
only Son of the Father,
you take away the sin of the world,
have mercy on us.
You sit at the right hand of the Father,
hear our prayer.
You alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of the Father. Amen.

THE HOLY SCRIPTURES

Before the reading of scripture, the collect for the day may be said; or a prayer for illumination.

A lesson from the Old Testament and a lesson, or lessons, from the New Testament shall be read. Before each lesson, the reader shall say:

Hear the word of God in the . . . . .

After each lesson, the reader shall say:

Here ends the lesson (*or* Epistle *or* Gospel).

When a Gospel lesson is announced, the people may say:

Glory be to you, O Lord.

After the Gospel has been read, the people may respond:

Praise be to you, O Christ.

When the scripture has been read, it shall be expounded in

THE PREACHING OF THE SERMON

AFFIRMATION OF FAITH

The people shall stand to confess their faith using the Statement of Faith, the Apostles' Creed, or the Nicene Creed:

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, and to his deeds we testify:

He calls the worlds into being,
creates man in his own image,
and sets before him the ways of life and death.

He seeks in holy love to save all people from aimlessness and sin.

He judges men and nations by his righteous will
declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord,
he has come to us
and shared our common lot,
conquering sin and death
and reconciling the world to himself.

He bestows upon us his Holy Spirit,
creating and renewing the church of Jesus Christ,
binding in covenant faithful people of all ages, tongues, and races.

He calls us into his church
to accept the cost and joy of discipleship,
to be his servants in the service of men,
to proclaim the gospel to all the world
and resist the powers of evil,
to share in Christ's baptism and eat at his table,
to join him in his passion and victory.

He promises to all who trust him
forgiveness of sins and fullness of grace,
courage in the struggle for justice and peace,
his presence in trial and rejoicing,
and eternal life in his kingdom which has no end.

Blessing and honor, glory and power be unto him. Amen.

or

I believe in God, the Father, the Almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.

He suffered under Pontius Pilate;
he was crucified, died, and was buried.
He went to the dead.
On the third day he rose again,
entered into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life eternal. Amen.

or

We believe in one God, almighty Father,
maker of heaven and earth,
and of all things visible and invisible.
We believe in the one Lord, Jesus Christ,
the only Son of God,
begotten of the Father from all eternity:
God from God, Light from Light, true God from true God:
begotten, not made, one in being with the Father.
Through him all things were made.
For us men and for our salvation he came down from heaven.
By the power of the Holy Spirit
he was born of the virgin Mary and became Man.
He was crucified for us under Pontius Pilate; he suffered, died, and was buried.
He arose on the third day
in accordance with the scriptures.
He entered into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will never end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father (and the Son).
Together with the Father and the Son he is adored and glorified.
He has spoken through the prophets.
We believe in one, holy, catholic, and apostolic church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead and the life of the world to come.
Amen.

Here a hymn or anthem may be sung.

PRAYERS

The minister, or the congregation in unison, may offer thanksgivings and petitions and any or all of the following intercessions; or other prayers or litanies as may be desired.

The Lord be with you,

And with you also.

Let us pray.

Almighty God, you have taught us to pray for all men, and promised in Christ Jesus that whatever we ask in his name will be granted to us, hear us as we bring to you the needs of the world, and answer our prayers according to your will; through Jesus Christ our Lord. **Amen.**

If biddings are used, silent prayer shall follow each of them

Let us pray for the church:

Silent prayer

Most gracious God, you have set one table before us and called us into fellowship with you; we pray that the church, gathered by your word and Spirit, may be a faithful witness to you in the world; through Jesus Christ our Lord. **Amen.**

Let us pray for peace:

Silent prayer

Eternal God, our Father, grant peace on earth and goodwill

among men, that your people everywhere may live together in harmony; through Jesus Christ our Lord. **Amen.**

Let us pray for those who rule:

Silent prayer

Mighty God, Lord of the nations, govern those who govern us, your servant . . . . . , the President of the United States, and those who share the public trust in every land, that they may be led by your wisdom to govern righteously; through Jesus Christ our Lord. **Amen.**

Let us pray for those who work:

Silent prayer

Everlasting Father, who looking at all your creation called it good, bless the work of our hands and our minds and grant that all we do may be well done and approved by you; through Jesus Christ our Lord. **Amen.**

Let us pray for the sick and the sorrowing:

Silent prayer

Holy God, bearer of the world's pain, look with compassion upon those who are sick and sorrowing (and especially upon . . .) that they may know your love and, by your grace, be delivered from distress; through Jesus Christ our Lord. **Amen.**

Let us pray for the troubled:

Silent prayer

O God, our strength, be with those who are anxious or tempted or doubting; guard them in their trials that they may be upheld and patiently await your deliverance; through Jesus Christ our Lord. **Amen.**

Let us pray for our families and friends:

Silent prayer

Almighty God, since you have set us in families and among friends, we commend to your never-failing care all those who are dear to us, that they may remain forever in your keeping; through Jesus Christ our Lord. **Amen.**

Let us pray for our enemies:

Silent prayer

O Lord our God, whom we cannot love unless we love our brother, remember in mercy our enemies, and grant that they and we may be reconciled in Jesus Christ, to whom be glory forever. **Amen.**

Here special intercessions may be said.

O Lord God, our present help and promised hope, we thank you for all your servants who having witnessed to you in this life now dwell with you in life eternal. Grant us grace so to walk in your way that we may share with them the joy of your presence; through Jesus Christ our Lord. **Amen.**

O God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, we rejoice before you in the blessed communion of all your saints, wherein you give us also to have part. We praise you for the holy fellowship of patriarchs and prophets, apostles and martyrs, and the whole glorious company of the redeemed of all ages, who have died in the Lord, and now live with him forevermore. We give thanks to you for your great grace and many gifts bestowed on those who have gone before us in the way of salvation, and by whom we are now compassed about in our Christian course, as a cloud of witnesses looking down upon us from the heavenly world. Enable us to follow their faith that we may enter at death into their joy, and so abide with them in rest and peace, till both they and we shall reach our common consummation of redemption and bliss in the glorious resurrection of the last day. **Amen.**

Almighty God, you have given us grace at this time with one accord to make our common supplications to you and have promised through your beloved Son that where two or three agree, you will grant their requests. Fulfill now, O Lord, the desires and petitions of your servants, as may be most suitable for them; granting us in this world knowledge of your truth, and in the world to come life everlasting. **Amen.**

OFFERING

The offerings of the people shall be received and may be brought to the table with the bread and wine. A doxology may be sung. As the offerings of the people are gathered, there may be an anthem or appropriate music.

If the Lord's Supper is not to be celebrated, the service following the offering

shall be concluded with a prayer of thanksgiving, the Lord's Prayer, a hymn, the commission, and the blessing.

INVITATION

The people standing, the minister shall say:

Luke the Evangelist records that on the evening of the first day of the week, the same day on which our Lord rose from the dead, when he was at table with two of the disciples, he took bread and blessed and broke it, and gave it to them, and their eyes were opened, and they knew him.

Beloved, this is the joyful feast of the people of God. Come from the East and the West, and from the North and the South, and gather about the table of the Lord.

Behold how good and pleasant it is when brothers dwell in unity.

The peace of our Lord Jesus Christ be with you all. **Amen.**

THE GREAT THANKSGIVING

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is meet and right so to do.

We give thanks to you, O holy Lord, Father Almighty, everlasting God, for the universe which you have created, for the heavens and the earth, and for every living thing. We thank you that you have formed us in your own image and made us for yourself. We bless you that when we rebelled against you, you did not forsake us, but delivered us from bondage, and revealed your righteous will and steadfast love by the law and the prophets.

Above all, we thank you for the gift of your Son, the Redeemer of all men, who was born of Mary, lived on earth in obedience to you, died on the cross for our sins, and rose from the dead in victory; who rules over us, Lord above all, prays for us continually, and will come again in triumph.

We thank you for your Holy Spirit and for your holy church,

for the means of grace and for the promise of eternal life. With patriarchs and prophets, apostles and martyrs, with your church on earth and with all the company of heaven, we magnify and praise you, we worship and adore you, O Lord Most Holy:

Holy, holy, holy, Lord God almighty,
your glory fills all heaven and earth.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

or

Holy, holy, holy,
Lord God of Sabaoth,
Heaven and earth are full
Of the majesty of your glory.
Hosanna in the highest!
Blessed is he who comes
In the name of the Lord.
Hosanna in the highest!

We thank you that the Lord Jesus on the night when he was betrayed took bread, and, when he had given thanks, broke it and said, "Take, eat, this is my body which is for you"; and that he also took the cup, saying, "Drink of it, all of you; this is the new covenant in my blood. Do this in remembrance of me."

Obeying the commandment of our Lord Jesus Christ, we, your people, offer you this bread and this cup, recalling his incarnate life, his atoning death, his resurrection and ascension until he come.

Bless and sanctify by your Holy Spirit both us and these your gifts of bread and wine, that in this holy communion of the body and blood of Christ we may be made one with him and he with us, and that we may remain faithful members of his body until we feast with him in your heavenly kingdom.

Here we offer ourselves in obedience to you, through the perfect offering of your Son Jesus Christ, giving you thanks that you have called us to be a royal priesthood, a holy nation, your own people; and to you, O Father, as to the Son and the Holy Spirit, be ascribed blessing and honor and glory and power forever and ever. Amen.

OUR LORD'S PRAYER

Our Father in heaven:
Holy be your name,
Your kingdom come,
Your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those who sin against us.
Save us in the time of trial,
and deliver us from evil.
For yours is the kingdom, the power, and the glory, forever. Amen.

or

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

THE BREAKING OF THE BREAD

The minister shall take the bread in his hands and break it, saying:
The bread which we break is the communion of the body of Christ.

THE POURING OF THE WINE

The minister shall pour the wine, saying:
The cup of blessing which we bless is the communion of the blood of Christ.

Then shall the minister say:
Come, for all things are now ready.

THE COMMUNION

In giving the bread, the minister shall say:
Take and eat; this is the body of Christ, which is broken for you.

And, in giving the cup:
This cup is the new covenant in the blood of Christ. Drink of it, all of you.

When table communion is used the following words of dismissal may be said:

The Lord Jesus Christ keep and preserve you to everlasting life. **Amen.**

Depart in peace.

Then shall the minister say:

Let us give thanks.

Almighty and eternal God, you have fed us with the Holy Communion of the body and blood of your Son, our Savior Jesus Christ; we thank you for this gift, by which you assure us that we are members of the mystical body of your Son and heirs through hope of your everlasting kingdom. So assist us by your Holy Spirit that we may grow daily in knowledge of your truth, and in faithfulness to your will, abiding in that fellowship in which all your saints have part; through Jesus Christ our Lord, to whom with you and the Holy Spirit be all honor and glory, world without end. **Amen.**

After the singing of a hymn or the Nunc Dimittis, the minister shall say:

COMMISSION

Go forth into the world in peace; be of good courage; hold fast to that which is good; render to no man evil for evil; strengthen the fainthearted; support the weak; help the afflicted; honor all men; love and serve the Lord, rejoicing in the power of the Holy Spirit.

BLESSING

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. **Amen.**

or

The peace of God which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, remain with you always. **Amen.**

SERVICE OF WORD AND SACRAMENT II

The minister shall say:

Cry out with joy to the Lord, all the earth; serve the Lord with gladness.

Come before him, singing for joy.

A hymn of adoration shall be sung, the people standing.

The minister shall say:

Christ is with us!

He is with us indeed!

In joy and contrition we come before God.

Let us confess our sins.

Gracious God, Creator and Father, we come before you a rebellious people. We have denied your intentions for us; we have preferred our way to Christ's way; we have disobeyed your commandments; and we have worshiped ourselves and the things we have made. Forgive us, restore in us the knowledge of who we are, and make us alive to serve you in faith, obedience, and joy; through Jesus Christ our Lord. Amen.

The minister shall say:

Hear the promises of God: "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you." "If we confess our sins, he is faithful and just, and will forgive our sins."

The minister may say:

I announce, therefore, in the name of Jesus Christ, that we are forgiven. **Amen.**

The minister shall say:

Praise the Lord.

The Lord be praised.

The Gloria Patri or a hymn of praise shall be sung.

The people shall be seated and a lesson from the Old Testament and a lesson, or lessons, from the New Testament shall be read. Before each lesson, the reader may say:

Hear the word of God in the . . . . .

After each lesson, the reader may say:

Here ends the reading (*or* Epistle *or* Gospel).

The sermon shall be preached.

After the sermon, the minister shall say:

Let us say what we believe.

or

Let us say again what we have promised God and one another.

The Statement of Faith, a historic creed, or a church covenant shall be said, the people standing.

A hymn or anthem may be sung.

INTERCESSIONS

The minister shall say:

The Lord be with you,

And with you also.

Let us pray.

Father, whose Son, Jesus Christ, taught us to pray for all men, let our prayers for others be honest, asking for them those things which they need and which you desire for them. Amen.

The minister, or the congregation in unison, may offer any or all of the following prayers, or other prayers:

Let us pray for the world:

Silent prayer

Lord of all worlds and lover of all men, we pray for the peoples and nations, the orders and societies of this world. Convert all destructive forces, crush every tyranny, condemn each injustice, and reconcile to your will all conflicting interests, that in freedom every man may enjoy the good world you have made, and know his humanity in its fullness; through Jesus Christ our Lord. **Amen.**

Let us pray for our nation and those who govern it:

Silent prayer

Mighty God, whose governing hand is upon all the world, we ask your mercy upon this nation, that your ruling power may

be recognized and obeyed. Grant to the President of the United States, and the Governor of the state, and to all in public authority, the humility to see themselves as your servants, that they may act responsibly toward their own people and the world's peoples, and that we may follow their leadership with confidence; through Jesus Christ our Lord. **Amen.**

Let us pray for the church:

Silent prayer

O God, who called a people to serve men in their need, and to show your love, recall your church from serving itself, and compel it to take the risks by which men are reconciled to you and to one another; through Jesus Christ our Lord. **Amen.**

Let us pray for those in need:

Silent prayer

Holy God, bearer of the world's pain, compassionate to those who suffer, whether at their own hand or at the hands of others, we commit to you all persons in need and offer ourselves to serve them, that they may know an end to all needless pain and new meaning for the suffering that must be borne; through Jesus Christ our Lord. **Amen.**

Prayer of Thanksgiving (used when the Lord's Supper is not to be celebrated)

Let us give thanks.

O God, we are made glad by the good news of your love for us and for all men. We thank you for creating us and giving us all that is necessary for life. We thank you for your action in Christ by which our lives are measured, found wanting, and renewed. Help us to remember your gifts, that we may praise you with lives of joy and service; through Jesus Christ our Lord. **Amen.**

Our Father in heaven:
Holy be your name,
Your kingdom come,
Your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those who sin against us.
Save us in the time of trial,

and deliver us from evil.
For yours is the kingdom, the power, and the glory, forever. Amen.

The offerings of the people shall be received and may be brought to the Lord's table with the bread and wine.

A doxology may be sung.

If the Lord's Supper is not celebrated, the service will conclude with a prayer of dedication, a hymn, and the blessing.

When the Lord's Supper is celebrated, the minister, after the Lord's Prayer and before the offering, may say:

We shall bring to the Lord's table with our offerings the bread and wine for the Lord's Supper. We invite to this table all who are members of a Christian church, who desire peace with their neighbor, and who seek the mercy of God.

The people standing, the minister shall say:

Luke the Evangelist wrote of our risen Lord, that when he was at table with two of the disciples, he took bread and blessed and broke it, and gave it to them, and their eyes were opened, and they recognized him.

In company with all believers in every time and beyond time, we come to this table to know him in the breaking of the bread.

For the Lord Jesus, on the night he was betrayed, took bread, and, when he had given thanks, he broke it, and said, "This is my body which is broken for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this as often as you drink it, in remembrance of me."

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord God.

It is good that we do.

We give you thanks, Lord God, Creator and Father, for bringing the worlds into being, for forming man in your likeness, for recalling us when we rebel against you, and for keeping the world in your steadfast love. We praise you especially for Jesus Christ; who was born of Mary and lived as one of us; who knew

exactly the life we know, and yet was obedient to your purposes, even to his death on a cross. We thank you that you stamped his death with victory by raising him in power and by making him head over all things. We rejoice in the continuing presence of the Holy Spirit, in the church you have gathered, in its task of obedience, and in the promise of eternal life. With the faithful in every place and time, we praise with joy your holy name.

Holy, holy, holy,
God of love and majesty,
The whole universe speaks of your glory,
O God, Most High.

Therefore bless now, by your Word and Spirit, both us and these gifts of bread and wine, that in receiving them at this table, and in offering here our faith and praise, we may be united with Christ and one another, and remain faithful to the tasks he sets before us.

In the strength Christ gives we offer ourselves to you, giving thanks that you have called us to serve you. Amen.

Then the minister shall take the bread in his hands and say:

Through the broken bread

(here the minister shall break the bread)

we participate in the body of Christ.

Then the minister shall take the cup in his hands and say:

Through the cup of blessing we participate in the new life Christ gives.

Then the minister shall say:

Come, for all things are ready.

The people shall be seated.

In giving the bread, the minister shall say:

Eat this, for it is the body of Christ, broken for you.

And, in giving the cup:

Drink this, for it is the blood of Christ, shed for you.

Then the minister shall say:

Let us give thanks.

The people shall stand and give thanks.

We give thanks, almighty God, that you have refreshed us at your table by granting us the presence of your Son, Jesus Christ. Strengthen our faith, increase our love for one another, and send us forth into the world in courage and peace, rejoicing in the power of the Holy Spirit, through Jesus Christ our Lord. Amen.

A hymn shall be sung.

The minister shall say:

The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Spirit, be with you all. **Amen.**

AN ORDER FOR MORNING WORSHIP

The service begins with the minister saying:

> Our help is in the name of the Lord, who made heaven and earth.
>
> Let us worship God.

HYMN

If this is not a processional hymn, it should be sung following the scriptural sentences.

All standing, the minister shall read one or more sentences of scripture.

PRAYERS OF ADORATION AND CONFESSION (minister and people)

SCRIPTURAL ASSURANCE OF PARDON

READING FROM THE PSALTER (if it be desired)

HYMN OR ANTHEM OF PRAISE

OLD TESTAMENT LESSON

GLORIA PATRI

NEW TESTAMENT LESSON

This may consist of two passages of scripture, the first taken from a book of the New Testament other than a Gospel, and the other from one of the Gospels.

PRAYERS OF INTERCESSION AND SUPPLICATION

HYMN

SERMON

AN AFFIRMATION OF FAITH (if it be desired)

OFFERING

An offertory anthem may be sung while the offering is received, and the Doxology may be sung by the congregation when it is presented.

When the foregoing Ministry of the Word is followed by Holy Communion the service then proceeds to the Service of Word and Sacrament I, beginning with the words "Luke the Evangelist records . . ." on page 13.

When the service is not completed with Holy Communion, prayers of thanksgiving and dedication are offered, followed by the Lord's Prayer in which the people join.

PRAYERS OF THANKSGIVING AND DEDICATION

LORD'S PRAYER

HYMN

BLESSING

AN INTERPRETATION OF THE SERVICE OF WORD AND SACRAMENT

The Service of Word and Sacrament is the work of the Commission on Worship appointed by the United Church of Christ and has been produced by members of that commission representing complementary traditions of liturgical and free worship.

An attempt has been made to provide an ordered structure of worship that will do justice not only to the historic pattern of Christian worship, but also to the comprehensiveness of our common response to the gospel of Christ and to the ecumenical consensus of convictions on worship in our time.

THE STRUCTURE OF THE SERVICE

The Service of Word and Sacrament falls into two related parts, corresponding to the origins of Christian worship in the synagogue and in the upper room. The first part is essentially a service of the word, consisting of praise, prayers, the reading and exposition of scripture, the affirmation of faith, and the offertory—the climax of the Service of the Word, and the beginning of the Service of the Upper Room.

The second part of the service derives from the upper room and, in the primitive church, the Lord's Supper was joyfully celebrated every Lord's Day. It recalls, not only in words but in prophetic and symbolic acts, the four actions of our Lord who *took* the bread and wine, *blessed* them, *broke* or poured them, and *gave* them to his disciples, as the anticipation of his sacrifice on the cross and his Messianic Banquet in eternity, through which he would unite his disciples to himself, incorporating them in his mystical body, the church, and granting them forgiveness by the Father's acceptance of his obedient sacrifice and eternal life by his atoning death. This is the *visible* and dramatic demonstration of the gospel of Christ, as the reading and preaching of the word of God in the first part of the service constitute the *audible* demonstration of the same gospel.

THE PRINCIPAL AIMS

In its approach the Commission on Worship has had five principal aims. The first, as indicated, was to stress the unity

of word and sacrament, of sermon and supper, in line with the ecumenical movement, the modern liturgical movement, and the ancient practice of the church before it was splintered into Roman Catholic, Orthodox, and Protestant fragments.

Second, because we believe in the priesthood of all believers, and hence in the active vocal participation of the congregation in the several prayers as well as the praises, we have provided prayers in which all may join and responses in the consecration prayer of the communion which emphasize this privilege.

Third, because we believe that Protestantism, in its Anglican and Reformed traditions, has overstressed the introspective and penitential note in piety to the loss of the gladness of the people of God in worship, we have given the element of adoration precedence over the element of confession and thus set forth Christ's victories as being far more significant than our failures. In the same spirit we wished to make clear that while we commemorate the death of our Lord on the cross in the Lord's Supper, it is the risen and exalted Christ with whom we have communion. For this reason we have included an account of the risen Christ breaking bread with his disciples as recorded in the Gospel of Luke.

Fourth, because we believe that the prophetic actions of our Lord in breaking the bread and pouring out the wine, symbolizing in advance his broken body and spilled blood, take us to the heart of the mystery of our redemption, we do not want them to be obscured by being placed in the midst of the prayer of consecration. For this reason we have caused them to be repeated when the warrant of the institution of the Lord's Supper is read, that it may be realized that we were commanded to *do this* in remembrance of Christ.

Finally, since it is the august function of the Holy Spirit to take the things of Christ and make them ours, we have included in the prayer of consecration a solemn invocation of the Holy Spirit to "bless . . . us and these your gifts of bread and wine that in this holy communion of the body and blood of Christ we may be made one with him and he with us, and that we may remain faithful members of his body until we feast with him in your heavenly kingdom." It is the Holy Spirit, not we, who consecrates and blesses the Lord's Supper to our use and growth in grace.

THE ORDER AND PROGRESSION OF THE SERVICE

The Service of Word and Sacrament begins with the recognition

that all our worship is a glad response to God's gift to us of Christ Jesus, the Word made flesh. The opening hymn and sentences of scripture strike the note of adoration. By a natural transition we proceed to a confession of our own unworthiness of the divine generosity of grace, and thence to a plea for forgiveness. This is assured to us positively by the promises of Christ's gospel, and our gratitude finds renewed expression in the Gloria in Excelsis or other form of praise. Thus the first movement of worship, as preparation, is completed.

God's forgiven people are now ready to receive the divine message of the criticism and comfort of the word in the scriptures in lessons from the Old and New Testaments to which, as a congregation, we sing or speak a brief response. These lections may be prefaced by the collects for the day, which are very suitable in congregations that regularly have readings from Gospel and Epistle, while other congregations may prefer a prayer for illumination to ask for hearts prepared to receive the instruction of God's word. The sermon follows the lessons, since it is intended to be the exposition and application of the revelation of God to his people. To this the appropriate response is the affirmation of the fullness of our faith by the recital of either a historical and ecumenical creed (the Nicene or the Apostles') or of the Statement of Faith of the United Church of Christ in contemporary language. Thus the second movement of worship, that of the building up of our faith, ends.

The third movement of worship, the celebration of the compassion of Christ, begins with the prayers of intercession. In these we remember the church throughout the world and pray for peace, for the nations including our own, for the sick and sorrowing, for the troubled, for ourselves and our families, and as our Lord bids us, for our enemies. Room is also provided for additional common intercessions and for personal intercessions offered in silence. The third movement of worship ends with the offertory, a token of our total response in commitment to the work of Christ and the church in the world.

The fourth and prolonged climactic movement of worship is the Holy Communion itself, which now follows. Too subtle for pedestrian analysis this mystery includes at least five aspects: thanksgiving, commemoration, communion, sacrifice (Christ's and ours), and the anticipation of eternity in the Messianic Banquet. For the communion part of the service the elements of bread and wine are included in the offertory brought to the communion table by the representatives of the people, sym-

bolizing that these products of God's gifts and man's labors are to be made the means of our communion with him.

As adoration marked the beginning of the first part of the service, so does the record of the risen Christ breaking bread with his disciples, and the note of glad welcome is sounded: "Beloved, this is the joyful feast of the people of God." The people's response is a reminder of the privilege and call to Christian unity.

Immediately we are ready to begin the great prayer of consecration together. It opens with the familiar responses common to almost all Christendom. Then follows a great catalog of heartfelt thanksgiving for creation, for the old and the new dispensations of God, for the mighty redemptive acts of God in Christ, for the Holy Spirit and the church, ending with the Sanctus and the Benedictus qui venit said or sung by the people recalling that our praise is linked with that of the whole church triumphant in heaven and militant upon earth. From joy the mood changes to solemnity as we recall the upper room and the anticipated sacrifice and the duty of the church to bring it to remembrance. Then the Holy Spirit is asked to sanctify both the people and the elements of bread and wine that they may be the means of our incorporation into Christ until the Messianic Banquet is celebrated. The final response of the prayer is the solemn affirmation of the people's oblation of themselves in obedient loyalty, thanking God that they are his representatives in the world, and all is concluded in the saying together of the Lord's Prayer.

Then follows the reading of the Pauline warrant for the celebration of Holy Communion, with the great symbolic manual actions which annihilate the time between the Last Supper and this Lord's Supper.

The climax of the service is reached with the distribution of the consecrated bread and wine. The service ends with a prayer of thanksgiving and, like the Last Supper, with the singing of a hymn or the Nunc Dimittis, followed by the final blessing.

Thus have Christ's covenanted people been renewed and reinvigorated by the hearing of the word and the celebration of the Lord's Supper.

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SERVICES OF THE CHURCH

An Occasional Order for Evening Worship

The Order for the Service of Penitence

An Order for
Home Celebration of Holy Communion

2

Services of the Church

1 Service of Word and Sacrament I
Service of Word and Sacrament II
An Order for Morning Worship

2 An Occasional Order for Evening Worship
The Order for the Service of Penitence
An Order for Home Celebration of Holy Communion

3 The Order for the Baptism of Infants
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4 The Order for Marriage

5 The Order for the Burial of the Dead

6 The Order for Ordination to the Ministry
The Order for the Installation of a Minister

7 The Lectionary

8 The Collects for the Christian Year

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Introduction

Services of the Church is for the assistance of the people in their corporate worship. When the church is at worship the people of God give public expression to the faith that shapes their lives. By their common actions and words they symbolize the oneness of their life in Christ.

At the heart of the corporate life of the people of God is the Service of Word and Sacrament. While this service may be used at any time, it is the chief service of the church for weekly worship. Other services are provided for use on those occasions of a congregation's life that also call for the celebration of God's presence and his work on man's behalf. Some of these, such as baptism, confirmation, marriage, ordination, and burial, mark the transition points of life where the celebration of God's presence and work expresses the singular meaning of our personal and corporate existence.

Since congregational worship requires the full involvement of the people, this book is intended for use in the pew, either in its entirety or in its several sections. By the use of bold print the people's parts are clearly indicated. Directions for the conduct and following of the services are printed in red. These rubrics are simply indicative of commonly accepted practice. Particular circumstances may require a congregation to modify the practices.

In addition to these services this book includes a lectionary and prayers (collects) for the Christian year to enable the church's proclamation and prayer to recall God's mighty work. By the use of selected Bible passages for reading in worship, and for interpretation through preaching, the people of God relive what he has done in the past and participate in what he is doing now. In this way the celebration of God's presence derives its chief meaning from the central event of human history—the life, death, and resurrection of Jesus Christ.

The lectionary included here reflects the growing ecumenical character of our worship, being informed by biblical scholarship not only in this country but abroad as well. Likewise, the prayers for the Sundays of the year, written in traditional collect form, are drawn from traditional and contemporary sources. Many of them were written especially for this book.

The grouping of the services in pamphlets and their inclusion in a ring binder make the book adaptable to a variety of situations and uses. Ministers will find it to be a convenient service book which allows the insertion of other materials and of new sections as they become available.

Beyond its practical intention the format of *Services of the Church* clearly conveys the view that the development of liturgical materials is an ongoing task. What is offered in this book is not normative but indicative. The services are in many respects quite traditional. At the same time they include important developments that have resulted from ecumenical endeavors in worship during the past quarter century. Responsible liturgical work requires faithfulness to the historic patterns of Christian worship, but

it also requires a deep sensitivity to the nature of the human situation today. It is hoped that these services, carefully prepared to show the great tradition of the Christian faith, will enable congregations and pastors to lay a firm foundation for new steps in the development of forms and materials that express the same faith in times of change and stress. The Commission on Worship of the United Church of Christ is committed to this responsibility and will continue to publish services and other materials to aid the church in its work.

Service of Word and Sacrament I appeared initially in 1964 under the title *The Lord's Day Service*. It reappeared in 1966 under its present title with slight modifications and was accompanied by Service II in contemporary English. Service I remains essentially the same in this book, but all verbs and pronouns have been modernized. In this service, and in all others where they appear, new translations of the Nicene Creed, the Gloria in Excelsis, the Sanctus, and the Lord's Prayer are used. These common translations are the work of the Commission on Worship of the Consultation for Church Union, the Inter-Lutheran Commission on Worship, and the International Commission on English in the Liturgy (Roman Catholic). Thus, in this respect and in the eucharistic structure of the services of Word and sacrament, these materials move toward an expression of the oneness of God's people in Jesus Christ.

In the preparation of *Services of the Church*, the Commission on Worship has been greatly assisted by the response of pastors and congregations to the initial drafts, including some of the occasional orders. Thus the church at large has participated in this work in a very real sense.

The members of the Commission on Worship who prepared these services are listed below. In addition, credit is due to several persons who served on the commission when much of the work was done but whose terms have since expired: Chalmers Coe, William K. Laurie, Arnold M. Kenseth, Walter H. Krebs, D. Bard Thompson, Harland G. Lewis, and Marvin P. Halverson.

The commission membership now includes: Benjamin R. Andrews, Jr., David L. Beebe, Horton M. Davies, Thomas C. Dick, Jr., John B. Forsyth, Louis H. Gunnemann, *chairman*, Frederick D. Hayes, Roger P. Horton, William A. Huenemann, Mrs. Olga Klepper, R. Howard Paine, Donald L. Powers, Friedrich O. Rest, John C. Shetler, Morris D. Slifer, Leonard A. Stark, Arthur G. Swartz, and Eugene S. Wehrli.

AN OCCASIONAL ORDER FOR EVENING WORSHIP

The congregation shall stand and the minister may say:

In the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

or

Our help is in the name of the Lord who made heaven and earth. **Amen.**

SCRIPTURAL SENTENCES

Praise the Lord! Praise God in his sanctuary; praise him in his mighty firmament! Praise him for his mighty deeds; praise him according to his exceeding greatness! Let everything that breathes praise the Lord! Praise the Lord!

ADVENT

Prepare the way of the Lord, make straight in the desert a highway for our God. The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken. The word of our God shall stand forever.

CHRISTMAS

I heard a great voice from the throne saying, "Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them."

EPIPHANY

Arise, shine; for your light has come, and the glory of the Lord has risen upon you. And nations shall come to your light, and kings to the brightness of your rising.

LENT

God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.

RESURRECTION

Thanks be to God, who gives us the victory through our Lord Jesus Christ.

ASCENSION

Christ has entered, not into a sanctuary made with hands, but into heaven itself, now to appear in the presence of God on our behalf.

PENTECOST

The Spirit of the Lord has filled the world. Let the righteous be joyful; let them exult before God; let them be jubilant with joy!

TRINITY

Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.

HYMN

The congregation may stand.

PRAYERS

The minister shall say:

Let us pray.

The congregation may unite with the minister in offering any of the following prayers:

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name; through Jesus Christ our Lord. Amen.

Almighty and everlasting God, always more ready to hear than we to pray, and constantly giving more than either we desire, or deserve, pour down upon us the abundance of your mercy, forgiving us those things of which our consciences are afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, your Son, our Lord. Amen.

Almighty God, you have set the stars to give light in darkness and have given your Son to be the light of the world; we bless you and thank you for Christ who illumines us, and becomes for us the way, the truth, and the life; forgive our sin, strengthen us in time of temptation, and fill us with newness of life that we may worship and serve you to the honor and glory of your name; through Jesus Christ our Lord. Amen.

PSALM

The minister may lead the people in a responsive psalm.

OLD TESTAMENT LESSON

The minister shall say:

The Old Testament lesson is written in the . . . . chapter of . . . . . beginning with the . . . . verse.

GLORIA PATRI

NEW TESTAMENT LESSON

The minister shall say:

The New Testament lesson is written in the . . . . chapter of . . . . . beginning with the . . . . verse.

The minister, at the conclusion of the scriptures, may say:

Sanctify us through your truth; your Word is truth.

The congregation may sing a canticle or hymn.

HYMN

SERMON

RESPONSE OF FAITH

The congregation may say the Statement of Faith or the Apostles' Creed.

OFFERING

The offering shall be received and placed upon the Lord's table with words of praise and dedication. If an anthem is to be sung by the choir, it may be presented while the offering is being received.

PRAYERS

The following or other prayers may be used:

The Lord be with you,

And with you also.

Let us pray.

Create in us a clean heart, O God,

And put a new and right spirit within us.

Cast us not away from your presence,

And take not your Holy Spirit from us.

THANKSGIVING FOR GOD'S BOUNTIFUL GOODNESS

You are exalted in goodness, O Lord, our Father, forever and ever. We magnify you, we praise you, we worship you, we give thanks to you for your bountiful providence, for all the blessings of the present life, and all the hopes of a better life to come. Let the memory of your goodness, we beseech you, fill our hearts with joy and thankfulness to our life's end; and let no unworthiness of ours provoke you to withhold from us any needed good, seeing that all your blessings come not by our desert, but only through the mediation of Jesus Christ our Lord. **Amen.**

A PRAYER FOR THE CHURCH UNIVERSAL

Let your abundant blessing, O God, rest upon the church of your dear Son, in this and in every land. Make known your glory among all people, and call the whole world into obedience to your rule. Give grace to all ministers of the gospel, that they may rightly proclaim the word of truth and faithfully care for all committed to their charge. Pour out your spirit upon all who love you, that they may be strong in faith, loyal in service, and steadfast to the end. Reclaim all who have wandered from you, and to all who do not know you, come with the joy of salvation. **Amen.**

A PRAYER FOR THE NATIONS

Remember for good, we pray, O God, our land and its people. Guard our President and all others in authority. Rule in the councils of the nations, and so order the course of this world

that Jesus Christ may be obeyed as Lord. Where there is division, grant unity; where there is misunderstanding, make known the truth; where there is injustice, let righteousness prevail; and where there is war, establish peace. Pardon our sins, humble us in your presence, and confirm us in a solemn resolve to keep our covenant with you; through Jesus Christ our Lord. **Amen.**

A PRAYER FOR THOSE IN DISTRESS

God of all comfort, look down in pity upon all who are afflicted and distressed. Tend those who are sick, encourage those who are sad, be with those who are in prison, support those who are weak, speak peace to those who are anxious, provide for those who are in want, rest the souls of the dying, and sustain those who mourn. Grant that all who are in tribulation may know your strength which is made perfect in weakness, and let them possess that peace which you alone can give; through Jesus Christ our Savior and Lord. **Amen.**

OUR LORD'S PRAYER

Our Father in heaven:
Holy be your name,
Your kingdom come,
Your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those who sin against us.
Save us in the time of trial,
and deliver us from evil.
For yours is the kingdom, the power, and the glory, forever. Amen.

or

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

HYMN

THE BLESSING

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. **Amen.**

or

The Lord bless you, and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace. **Amen.**

THE ORDER FOR THE SERVICE OF PENITENCE

This order may be used as a Service Preparatory to Holy Communion.

The service shall begin with the singing of a suitable hymn, after which the minister shall say one or more of the following sentences:

The Lord is in his holy temple; let all the earth keep silence before him.

With what shall I come before the Lord, and bow myself before God on high? What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, you will not despise.

Let us pray.

Have mercy on us, O God, according to your steadfast love;

According to your abundant mercy blot out our transgressions.

Create in us a clean heart, O God;

And put a new and right spirit within us.

Cast us not away from your presence;

And take not your Holy Spirit from us.

Restore to us the joy of your salvation;

And uphold us with a willing spirit.

The minister shall say:

Eternal God, in whom we live and move and have our being, whose face is hidden from us by our sins, and whose mercy we forget in the blindness of our hearts, cleanse us, we pray, from all our offenses, and deliver us from proud thoughts and vain desires, that with lowliness and meekness we may draw near to you, confessing our faults, trusting in your grace, and finding in you our refuge and our strength; through Jesus Christ your Son. **Amen.**

The minister shall read the ten commandments and Jesus' summary of the Law.

God spoke all these words, saying,

"I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.

"You shall have no other gods before me.

"You shall not make yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.

"You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.

"Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the sabbath day and hallowed it.

"Honor your father and your mother, that your days may be long in the land which the Lord your God gives you.

"You shall not kill.

"You shall not commit adultery.

"You shall not steal.

"You shall not bear false witness against your neighbor.

"You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's."

Hear also what our Lord Jesus Christ has said: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, you shall love your neighbor as yourself. On these two commandments depend all the law and the prophets."

Let us pray.

O Lord our God, from whom come all holy desires and just works, breathe into our hearts by your Holy Spirit the gift of obedient faith, that we, knowing your will, may keep these words in our minds and hearts, and may do those things which are acceptable to you. **Amen.**

or

O Lord God, who at the first delivered your commandments from the mount which burned with fire, amid blackness and darkness and tempest, we thank you that this same law is now published from Mount Zion, through the Mediator of a new and better covenant, and we humbly beseech you to put these words into our minds, and write them in our hearts, that we may delight in your law after the inward man, and serve you in newness of spirit; through Jesus Christ our Lord. **Amen.**

Here a litany may be used. The congregation may kneel.

O God the Father, Creator of the universe,
Have mercy on us.
O God the Son, Redeemer of the world,
Have mercy on us.
O God the Holy Spirit, Sanctifier of the faithful,
Have mercy on us.
O holy, blessed, and glorious Trinity, ever one God,
Have mercy on us.
For blindness to your truth and persistence in selfishness,
Have mercy on us and forgive us, O Lord.
For envy, hatred, and anger; for all evil thoughts and desires,
Have mercy on us and forgive us, O Lord.
For failure to love and serve our fellowman; for prejudice and contempt toward others,
Have mercy on us and forgive us, O Lord.
For neglect of worship and prayer; for indifference to your Word and your power,
Have mercy on us and forgive us, O Lord.
That you will strengthen your church in every land, and unite all people in true faith,
We pray you, O Lord.
That your church may strive not for her own safety, but for the world's salvation, seeking only your kingdom and your righteousness,

We pray you, O Lord.
That we your people may understand and believe your Word, and that our lives may bear testimony to your goodness,
We pray you, O Lord.
That we may rightly use your holy sacraments and be strengthened in body and soul by your heavenly grace,
We pray you, O Lord.
That all nations may live together in peace, and all men dwell together in brotherhood,
We pray you, O Lord.
That your comfort may uphold all who are ill, that your wisdom may give guidance to all who are perplexed or afraid, that your providence may sustain all who are in want or need, that each of your people may draw from you courage and faith to meet the struggles of life,
We pray you, O Lord.
O Father, Son, and Holy Spirit, ever one God,
Have mercy on us and grant us your peace. Amen.

Here special prayers may be offered, followed by the Lord's Prayer, in which the congregation shall join.

Our Father in heaven:
Holy be your name,
Your kingdom come,
Your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those who sin against us.
Save us in the time of trial,
and deliver us from evil.
For yours is the kingdom, the power, and the glory, forever. Amen.

or

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Lessons from the Old Testament and New Testament shall be read. They may be the lessons for the day, or other suitable passages.

The congregation standing, the Statement of Faith or the Apostles' Creed

shall be said by all.

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, and to his deeds we testify:

He calls the worlds into being,
creates man in his own image
and sets before him the ways of life and death.

He seeks in holy love to save all people from aimlessness and sin.

He judges men and nations by his righteous will
declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord,
he has come to us
and shared our common lot,
conquering sin and death
and reconciling the world to himself.

He bestows upon us his Holy Spirit,
creating and renewing the church of Jesus Christ,
binding in covenant faithful people of all ages, tongues, and races.

He calls us into his church
to accept the cost and joy of discipleship,
to be his servants in the service of men,
to proclaim the gospel to all the world
and resist the powers of evil,
to share in Christ's baptism and eat at his table,
to join him in his passion and victory.

He promises to all who trust him
forgiveness of sins and fullness of grace,
courage in the struggle for justice and peace,
his presence in trial and rejoicing,
and eternal life in his kingdom which has no end.

Blessing and honor, glory and power be unto him. Amen.

or

I believe in God, the Father, the Almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.

He suffered under Pontius Pilate;
he was crucified, died, and was buried.
He went to the dead.
On the third day he rose again,
entered into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life eternal. Amen.

Here the anthem, offering, hymn, and sermon may take place according to the accustomed order.

The minister shall read one of the following exhortations. The second is intended for use in the Service Preparatory to Holy Communion.

Beloved in the Lord: If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just, and will forgive our sins and cleanse us from all unrighteousness.

Humble yourselves therefore under the mighty hand of God, that in due time he may exalt you. Cast all your anxieties on him, for he cares about you.

Seek the Lord while he may be found, call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, that he may have mercy upon him, and to our God, for he will abundantly pardon.

God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.

or

Beloved in the Lord: Our blessed Savior, Jesus Christ, when he was about to finish the work of our redemption by making himself a sacrifice for our sins upon the cross, solemnly instituted the Holy Communion of his own body and blood, that it might be the abiding memorial of his precious death; the seal of his perpetual presence in the church by the Holy Spirit, the mystical sign of his one offering of himself made once, but of continuing power, to put away sin; the pledge of his undying love

for his people; and the bond of his living union and fellowship with them to the end of time.

It is not without reason, therefore, that the celebration of the Lord's Supper has ever been regarded by the church as the innermost sanctuary of Christian worship. We have to do here not with signs only, but with the realities which these signs represent. Our Lord himself calls the bread his body, and the cup his blood, or the New Testament in his blood.

The sacrament being of such a sacred nature, it is plain that the table of the Lord can be rightly approached only by those who are of a devout, repentant, and believing mind. These holy mysteries are not for the irreverent or the indifferent. All who are impenitent and unbelieving, and who refuse to obey the gospel of our Lord Jesus Christ, are solemnly warned not to come to the table of the Lord, not because they are sinners, but because they are impenitent sinners.

On the other hand, we invite to the Lord's table all who are truly grieved and penitent for their sins, who look to the Lord Jesus Christ for righteousness and salvation, who abide in the fellowship of his church, and who earnestly desire to possess his Spirit and to obey his will. To all such the Redeemer says, "Come to me, all who labor and are heavy laden; I will give you rest."

The confessional questions may be asked, the people standing.

I now ask you, in the presence of God and upon the evidence of your own conscience:

Do you acknowledge your sinfulness and repent of your sins with contrite heart?

I do.

Do you believe that our heavenly Father is willing, for Jesus' sake, to forgive all your sins?

I do.

Do you resolve to submit yourself in the future to the gracious direction of the Holy Spirit, so that you may no more sin willfully, but be enabled to follow after holiness?

I do.

The minister shall say:

You then, who after examining yourselves have penitence and

faith, and who desire to forsake all sin and follow after Christian holiness, approach with me now the throne of grace, and make your humble confession to Almighty God.

The congregation may kneel and shall say:

Almighty God, Father of our Lord Jesus Christ, in your holy presence we confess that we have sinned against you in thought, in word, and in deed. We have rejected your righteous will in choosing our own. You alone know how often we have sinned in wandering from your ways and in forgetting your love. Through our sinfulness we have separated ourselves from you and from our neighbor. Trusting in your great mercy, we ask your pardon. For the sake of your Son Jesus Christ, forgive our sin. Send the purifying power of the Holy Spirit into our hearts, that from this day on we may live in the light of your love and may be at peace with you and with all men; through Jesus Christ our Lord. Amen.

The minister shall say:

Receive again the assurance of God's redeeming grace: God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent his Son into the world, not to condemn the world, but that the world might be saved through him. You may assuredly believe that if you turn to God in true repentance and faith your sins are forgiven, through Jesus Christ our Lord. **Amen.**

The congregation shall stand and sing the Gloria in Excelsis, a doxology, or a hymn of praise.

Glory to God in heaven,
peace and grace to his people on earth.
We praise you for your great glory,
we worship you, we give you thanks,
Lord God, heavenly King,
almighty God and Father.
Lord Jesus Christ, Lamb of God,
only Son of the Father,
you take away the sin of the world,
have mercy on us.
You sit at the right hand of the Father,
hear our prayer.
You alone are the Holy One,
you alone are the Lord,
you alone are the Most High,

Jesus Christ,
with the Holy Spirit,
in the glory of the Father. Amen.

The minister shall say:

Now may the God of peace who brought again from the dead our Lord Jesus, the great Shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in you that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. **Amen.**

AN ORDER FOR HOME CELEBRATION OF HOLY COMMUNION

This order may be used in its fuller form for house communion or, in a brief form, for communion of sick and shut-in persons in their homes or in the hospital. Rubrics indicate optional portions that may be omitted in the latter instance. An ordained minister or an authorized licentiate shall be the celebrant. Other persons may assist by leading in the prayers of intercession, reading the lessons, or helping in the distribution of the bread and wine.

All things necessary being ready, the minister shall say:

In the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

The gospel bears witness to the presence of our risen Lord with his disciples as they gathered in his name. When he was at table with two of them, he took bread and blessed and broke it, and gave it to them, and their eyes were opened, and they recognized him. It is recorded in the Acts of the Apostles that, as the church was gathered, they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers, coming together in their homes.

In company with all believers in every time and beyond time, we come to this feast of our Lord to know him in the breaking of the bread, and to await his word.

The minister shall say:

Let us confess our sins.

Gracious God, Father of our Lord Jesus Christ, you have promised to receive us when we come to you. We confess that we have sinned against you in thought, word, and deed. We have disobeyed your law. We have not loved you or our neighbors as we should. Forgive us, O God, and grant that we may live and serve you in newness of life; through Jesus Christ our Lord. Amen.

The Kyrie Eleison may be sung or said.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Then the minister shall say:

God shows his love for us in that while we were yet sinners Christ died for us.

God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.

There is therefore now no condemnation for those who are in Christ Jesus. **Amen.**

A hymn of praise or a doxology may be sung.

A lesson or lessons from the Old and New Testaments may be read.

A short sermon may be given.

A confession of faith may follow, using the Statement of Faith or a historic creed.

Prayers of thanksgiving, petition, and intercession may be offered at the discretion of the minister.

An offering may be received.

The minister shall say:

The peace of our Lord Jesus Christ be with you. **Amen.**

The minister shall proceed:

The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it, and said, "This is my body which is broken for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this as often as you drink it, in remembrance of me."

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord God.

It is good that we do.

We give you thanks, Lord God, Creator, and Father, for bringing the worlds into being, for forming man in your likeness, for recalling us when we rebel against you, and for keeping the world in your steadfast love. We praise you especially for Jesus Christ, who was born of Mary and lived as one of us, who knew exactly the life we know, and yet was obedient to your purposes, even to his death on a cross. We thank you that you stamped his death with victory by raising him in power and by making him head over all things. We rejoice in the continuing presence of the Holy Spirit, in the church you have gathered, in its task of obedience, and in the promise of eternal life. With the faithful in every place and time, we praise with joy your holy name.

Holy, holy, holy,
God of love and majesty,
The whole universe speaks of your glory,
O God, Most High.

Therefore bless now, by your Word and Spirit, both us and these gifts of bread and wine, that in receiving them at this table, and in offering here our faith and praise, we may be united with Christ and one another, and remain faithful to the tasks he sets before us.

In the strength Christ gives us we offer ourselves to you, giving thanks that you have called us to serve you. Amen.

Then the minister shall take the bread in his hands and say:

Through the broken bread

(here the minister shall break the bread)

we participate in the body of Christ.

Then the minister shall take the cup in his hands and say:

Through the cup of blessing we participate in the new life Christ gives.

The Lord's Prayer shall be said:

Our Father in heaven:
Holy be your name,
Your kingdom come,
Your will be done,
on earth as in heaven.
Give us today our daily bread.

Forgive us our sins,
as we forgive those who sin against us.
Save us in the time of trial,
and deliver us from evil.
For yours is the kingdom, the power, and the glory, forever. Amen.

or

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

The minister shall say:

Come, for all things are ready.

The minister shall give the bread, saying:

Eat this, for it is the body of Christ, broken for you.

And, in giving the cup:

Drink this, for it is the blood of Christ, shed for you.

When all have received communion, the minister shall say:

The Lord Jesus Christ keep and preserve you to everlasting life. **Amen.**

Then:

Go forth into the world in peace; be of good courage; hold fast to that which is good; render to no man evil for evil; strengthen the fainthearted; support the weak; help the afflicted; honor all men; love and serve the Lord, rejoicing in the power of the Holy Spirit.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. **Amen.**

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SERVICES OF THE CHURCH

The Order for the Baptism of Infants

The Order for Confirmation

The Order for Receiving Communicants by Reaffirmation of Faith or by Letter of Transfer

The Order for Baptism When Administered to Believers with the Rite of Confirmation

3

Services of the Church

1 Service of Word and Sacrament I
Service of Word and Sacrament II
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The Order for the Service of Penitence
An Order for Home Celebration of Holy Communion

3 The Order for the Baptism of Infants
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The Order for Baptism When Administered to Believers with the Rite of Confirmation

4 The Order for Marriage

5 The Order for the Burial of the Dead

6 The Order for Ordination to the Ministry
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7 The Lectionary

8 The Collects for the Christian Year

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Introduction

Services of the Church is for the assistance of the people in their corporate worship. When the church is at worship the people of God give public expression to the faith that shapes their lives. By their common actions and words they symbolize the oneness of their life in Christ.

At the heart of the corporate life of the people of God is the Service of Word and Sacrament. While this service may be used at any time, it is the chief service of the church for weekly worship. Other services are provided for use on those occasions of a congregation's life that also call for the celebration of God's presence and his work on man's behalf. Some of these, such as baptism, confirmation, marriage, ordination, and burial, mark the transition points of life where the celebration of God's presence and work expresses the singular meaning of our personal and corporate existence.

Since congregational worship requires the full involvement of the people, this book is intended for use in the pew, either in its entirety or in its several sections. By the use of bold print the people's parts are clearly indicated. Directions for the conduct and following of the services are printed in red. These rubrics are simply indicative of commonly accepted practice. Particular circumstances may require a congregation to modify the practices.

In addition to these services this book includes a lectionary and prayers (collects) for the Christian year to enable the church's proclamation and prayer to recall God's mighty work. By the use of selected Bible passages for reading in worship, and for interpretation through preaching, the people of God relive what he has done in the past and participate in what he is doing now. In this way the celebration of God's presence derives its chief meaning from the central event of human history—the life, death, and resurrection of Jesus Christ.

The lectionary included here reflects the growing ecumenical character of our worship, being informed by biblical scholarship not only in this country but abroad as well. Likewise, the prayers for the Sundays of the year, written in traditional collect form, are drawn from traditional and contemporary sources. Many of them were written especially for this book.

The grouping of the services in pamphlets and their inclusion in a ring binder make the book adaptable to a variety of situations and uses. Ministers will find it to be a convenient service book which allows the insertion of other materials and of new sections as they become available.

Beyond its practical intention the format of *Services of the Church* clearly conveys the view that the development of liturgical materials is an ongoing task. What is offered in this book is not normative but indicative. The services are in many respects quite traditional. At the same time they include important developments that have resulted from ecumenical endeavors in worship during the past quarter century. Responsible liturgical work requires faithfulness to the historic patterns of Christian worship, but it also

requires a deep sensitivity to the nature of the human situation today. It is hoped that these services, carefully prepared to show the great tradition of the Christian faith, will enable congregations and pastors to lay a firm foundation for new steps in the development of forms and materials that express the same faith in times of change and stress. The Commission on Worship of the United Church of Christ is committed to this responsibility and will continue to publish services and other materials to aid the church in its work.

Service of Word and Sacrament I appeared initially in 1964 under the title *The Lord's Day Service*. It reappeared in 1966 under its present title with slight modifications and was accompanied by Service II in contemporary English. Service I remains essentially the same in this book, but all verbs and pronouns have been modernized. In this service, and in all others where they appear, new translations of the Nicene Creed, the Gloria in Excelsis, the Sanctus, and the Lord's Prayer are used. These common translations are the work of the Commission on Worship of the Consultation for Church Union, the Inter-Lutheran Commission on Worship, and the International Commission on English in the Liturgy (Roman Catholic). Thus, in this respect and in the eucharistic structure of the services of Word and sacrament, these materials move toward an expression of the oneness of God's people in Jesus Christ.

In the preparation of *Services of the Church*, the Commission on Worship has been greatly assisted by the response of pastors and congregations to the initial drafts, including some of the occasional orders. Thus the church at large has participated in this work in a very real sense.

The members of the Commission on Worship who prepared these services are listed below. In addition, credit is due to several persons who served on the commission when much of the work was done but whose terms have since expired: Chalmers Coe, William K. Laurie, Arnold M. Kenseth, Walter H. Krebs, D. Bard Thompson, Harland G. Lewis, and Marvin P. Halverson.

The commission membership now includes: Benjamin R. Andrews, Jr., David L. Beebe, Horton M. Davies, Thomas C. Dick, Jr., John B. Forsyth, Louis H. Gunnemann, *chairman*, Frederick D. Hayes, Roger P. Horton, William A. Huenemann, Mrs. Olga Klepper, R. Howard Paine, Donald L. Powers, Friedrich O. Rest, John C. Shetler, Morris D. Slifer, Leonard A. Stark, Arthur G. Swartz, and Eugene S. Wehrli.

THE ORDER FOR THE BAPTISM OF INFANTS

This sacrament should be celebrated during a regular service of worship, before the collect and the lessons, in the presence of the congregation. [When circumstances make baptism necessary apart from the presence of the congregation, suitable office bearers of the church should be present to represent it.]

At least one of the parents presenting a child for baptism shall be a member of a Christian congregation in full communion; otherwise sponsors, who are members of a Christian congregation in full communion, shall join in answering the baptismal questions.

Parents [and sponsors, if any] bringing a child for baptism shall stand before the minister, who shall say:

Our help is in the name of the Lord, who made heaven and earth. **Amen.**

Dearly beloved, remember the command of our Lord and Savior: "Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

Remember also the blessing which our Lord gave to little children according to the record of Mark: "They were bringing children to him that he might touch them; and the disciples rebuked them. But when Jesus saw it he was indignant, and said to them, let the children come to me, and do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it. And he took them in his arms and blessed them, laying his hands upon them."

The sacrament of baptism is an outward and visible sign of the grace of God. Inasmuch as the promise of the gospel is not only to us but also to our children, baptism with water and the Holy Spirit is the mark of their acceptance into the care of Christ's church, the sign and seal of their participation in God's forgiveness, and the beginning of their growth into full Christian faith and fellowship.

The minister shall say to the congregation:

Into what faith are we baptizing this child?

The congregation shall respond by repeating either the Apostles' Creed or a statement of faith.

The minister shall say to the parents or sponsors:

Is it your desire that (this child) be baptized into this faith?

It is.

Do you promise, with God's help, by your life and teaching to lead (this child) toward an understanding of the Christian gospel, and into the service of Jesus Christ?

We do.

Will you endeavor, God being your helper, to guide and instruct (this child) that (he) may be led to the confession of Jesus Christ as Lord and Savior of the world, to the communion of the Lord's table, and to confirmation into responsible membership in Christ's church?

We will.

The minister shall address the congregation, saying:

Brethren of the household of faith, I commend to your love (this child) whom we now accept as a member of the family of God. Will you endeavor to live so that (he) may grow in the knowledge and love of God, and of our Savior Jesus Christ? Will you support these parents in their efforts to guide (this child) in the way of the gospel, and to faithful service in Christ's church?

We will endeavor to do so, and we promise our support.

The minister shall offer the following prayer:

Almighty and everlasting God, who of your infinite mercy and goodness have promised that you will be not only our God but also the God and Father of our children, we beseech you that, as you have called us to be partakers of your great mercy, it may please you to sanctify with your Spirit (this child), whom we baptize according to your word, and to bless this water, that it may be the sign and seal of cleansing to new life in Christ our Lord. **Amen.**

The minister shall say:

What is the name of this child?

The parents [or sponsors] shall give the name, and the minister shall repeat

it. He shall baptize the child with water saying:

. . . . . , I baptize you in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

The minister shall offer the following or another prayer:

God of our fathers, and our God, we thank you for receiving (this child) into the company of Christ's people, and commend (him) to your fatherly care. Help (him) to confess Christ crucified and risen, and to continue in your service all (his) days. Bless those who have (him) in their charge, especially (his) parents, that all may keep their vows and faithfully teach (him) the lessons of our faith. Strengthen (his) family in the bonds of love; guide them in the way of trust and duty; and let their counsel be wise, that (he) may learn from their ways and words to walk with you in fullness of life; through Jesus Christ, to whom be the glory forever. **Amen.**

The minister shall conclude with an ascription or a blessing:

Now to him who by the power at work within us is able to do far more abundantly than all that we can ask or think, to him be glory in the church and in Christ Jesus to all generations, forever and ever. **Amen.**

or

The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. The Lord lift up his countenance upon you, and give you peace. **Amen.**

THE ORDER FOR CONFIRMATION

Before confirmation the elders or diaconate shall be satisfied that the confirmands have been properly instructed in the Christian faith and desire to receive the rite. Confirmation shall be administered in the presence of the worshiping congregation except in cases of extremity, when it may be administered privately in the presence of elders or diaconate.

After the sermon has been preached an elected representative of the church shall announce the names of the confirmands and invite them to stand before the congregation, saying:

> Dear friends in Christ: the church bestows on those who have been received into the fellowship of Christ through baptism the rite of confirmation. These persons have studied the word of God and have been instructed in the practice of the Christian faith. They are here to profess their faith, and to be confirmed by God for service in his world.

The minister shall say to the confirmands:

> You have come that God may claim you publicly for his service, confirm you in his covenant, and invoke upon you the Holy Spirit by whose help alone you are able to fulfill your vows.
>
> Hear the word of our Lord and of his apostles concerning the gift of the Spirit.

The minister shall read one or more of the following passages of scripture.

> If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counselor, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be with you.
>
> You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.
>
> For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, "Abba! Father!" it is the Spirit himself bearing witness with our spirit that we are children of God.

The minister shall ask the questions and the confirmands shall answer:

I ask you now in the presence of God and this congregation: Will you renounce the worship of self and of the world, and give yourself to the worship of God alone?

I renounce the worship of self and of the world, and give myself to God.

Do you confess your faith in Christ as Lord and Savior?

I confess my faith.

Do you promise, according to the grace given you, always to remain a faithful member of the church of our Lord Jesus Christ, to come to the Lord's table, to love and serve God among men, and to bear witness to the risen Lord working in the world?

I promise.

The confirmands with the congregation may confess their faith through the Statement of Faith or the Apostles' Creed, or may affirm with the congregation the following or another covenant:

We covenant with the Lord and with one another, and bind ourselves in the presence of God to live together in all his ways, as he reveals them to us through his word of truth.

* * * * *

If there be any confirmand who is not baptized, the minister shall offer the following prayer:

Almighty and everlasting God, in infinite mercy and goodness you have promised not only to be our God, but also the God and Father of our children. As you have called us to be partakers of your great mercy, sanctify with your Spirit this your (servant), whom we baptize according to your word, and to bless this water, that it may be the sign and seal of cleansing to new life in Christ our Lord. **Amen.**

The minister shall baptize each of these confirmands, saying:

. . . . . , I baptize you in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

* * * * *

The minister shall say:

Let us pray.

Almighty God, our Father, who in baptism received these your

servants into the church, forgave their sins, and promised them eternal life, increase in them the gifts of your Holy Spirit: love for their fellowmen, joy in serving you, peace in dissension, patience in suffering, kindness toward all men, goodness in evil times, faithfulness in temptation, gentleness in the face of opposition, self-control in all things; and so strengthen them for their ministry in the world; through Christ our Lord. **Amen.**

Here the Lord's Prayer shall be offered.

The confirmands may kneel and the minister, laying his hands on the head of each, shall say:

The God of peace sanctify you wholly; and I pray that you be preserved blameless to the coming of our Lord Jesus Christ. **Amen.**

or

The Father of mercies multiply in you his grace and peace, enable you truly and faithfully to keep your vows, defend you in every time of danger, preserve you to the end, and finally bring you to rest with all the saints in glory everlasting. **Amen.**

or

Strengthen, O Lord, this your servant with your heavenly grace, that he may continue yours forever; and daily increase in him your Holy Spirit, until he comes into your everlasting kingdom. **Amen.**

or

O God our Father, in the grace of Jesus Christ you have accepted this your servant through the water of baptism. Nourish in him eternal life and increase in him the power of your Holy Spirit that he may serve you in the world. **Amen.**

Let us pray.

We give you thanks, most merciful Father, for the goodness you have shown toward (these servants) by giving (them) power this day to accept for (themselves) the covenant of salvation. Perfect the good work which you have begun in them. Keep (them) faithful to death, that no man may take from (them) the crown of life. Grant that having continued steadfast in faith and hope to the end, (they) may be received with all the saints into life everlasting; through Jesus Christ our Lord. **Amen.**

The confirmands standing, the minister and a representative of the congregation shall extend the hand of fellowship, and the minister shall say:

In the name of the Lord Jesus Christ, I extend to you the right hand of fellowship, and welcome you to participate in the work God sets before us in the world.

The congregation shall stand and say:

Beloved, we greet you with joy. We pledge to you our friendship in the Lord, and will give you our support in prayer and service that you may continue to grow in the knowledge and love of God and be witnesses of Jesus Christ our risen Lord.

The newly confirmed members shall take their places in the worshiping congregation. A hymn may be sung. The service shall continue in the usual manner and may conclude with the words:

Go forth into the world in peace; be of good courage; hold fast to that which is good; render to no man evil for evil; strengthen the fainthearted; support the weak; help the afflicted; honor all men; love and serve the Lord, rejoicing in the power of the Holy Spirit.

The peace of God which passes all understanding keep your hearts and minds in the knowledge and love of God and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. **Amen.**

THE ORDER FOR RECEIVING COMMUNICANTS BY REAFFIRMATION OF FAITH OR BY LETTER OF TRANSFER

Following the affirmation of faith the minister shall say:

The following baptized persons have indicated their desire to unite with us in this household of faith. They are here to profess their faith, and to join us in serving Jesus Christ.

The minister shall announce the names of those being received, and they shall present themselves before the congregation.

The minister shall say:

Hear the words of our Lord:

"You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide."

"Everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven."

Beloved, Jesus Christ has chosen you, and, in baptism, has joined you to himself. He has called you, together with us, into the church, which is his body. Now, he has brought you to this time and place to unite with us in the ministries and blessings of this congregation. As you come into our midst, we invite you to reaffirm your faith as members of the church of Jesus Christ.

Do you reaffirm your faith in God as your Father, in Christ as your Lord, and in the Holy Spirit as your Strength?

I do.

Do you promise to participate in the life and mission of this family of God's people, sharing regularly in the worship of God, and enlisting in the work of this congregation as it serves the community and the world?

I do.

Let us, the members of . . . . . , express our welcome and affirm our mutual ministry.

The congregation shall stand, and, together with the minister, shall say

We welcome you with joy as partners in the common life of this church. We promise you our friendship and prayers as we share the hopes and labors of the church of Jesus Christ. God grant that together we may continue to grow in his knowledge and love and be witnesses of our risen Lord.

The minister and a representative of the congregation shall extend the right hand of fellowship, and the representative shall say:

In the name of Jesus Christ and on behalf of . . . . . we extend to you the hand of Christian love, welcoming you into the company of this congregation.

The minister or the representative shall offer this prayer:

Let us pray.

Eternal God our Father, we praise you for calling us to be your servant people, and for gathering us into the body of Christ. We thank you for sending to us these fellow believers that we may work together in serving the needs of men. Confirm in us the power of your covenant that we may live in your Spirit and so love each other that we may have among us the same mind which was in Christ Jesus our Lord, to whom be all honor and glory. **Amen.**

The minister shall dismiss the new members, saying:

Go; serve the Lord.

The peace of God which passes all understanding keep your hearts and minds in Christ Jesus our Lord. **Amen.**

The newly received members shall take their places in the worshiping congregation, and the service shall continue.

THE ORDER FOR BAPTISM WHEN ADMINISTERED TO BELIEVERS WITH THE RITE OF CONFIRMATION

The service is normally to be conducted in the church, preferably during the Service of Word and Sacrament, either after the sermon or at a point otherwise established for confirmation and the reception of persons into membership.

The minister shall say:

Hear the words of the gospel, in the record of Matthew:

Then Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now; for thus it is fitting for us to fulfill all righteousness." Then he consented. And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove and alighting on him; and lo, a voice from heaven, saying, "This is my beloved Son, with whom I am well pleased."

Again, after the resurrection, the same evangelist has these words:

And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

And the apostle Paul, writing to the Romans, reminds them:

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

My friends, baptism is the sacrament through which we are united to the Lord Jesus Christ and given part both in his offering of himself and in his conquest of evil. It is the visible sign of an invisible event: the reconciliation of men to God. It

shows the death to self that God wills for his servants and their rising to a life of obedience and praise. It shows also the pouring out of the Holy Spirit on those whom God has chosen. And it gives what it shows, working in men the power of forgiveness, the renewal of the Spirit, and the knowledge of God's call to them to be his people always.

Repent, and be baptized every one of you, in the name of Jesus Christ, for the forgiveness of sins.

And you shall receive the gift of the Holy Spirit.

For the promise is to you, and to your children,

And to those whom the Lord our God calls to himself.

Then the minister shall say:

I ask you, in presenting (yourself) for baptism:

Do you renounce the worship of self and of the world, and give yourself to the worship of God alone?

I renounce the worship of self and of the world and give my life to God.

Do you confess Jesus Christ as Lord and Savior?

I confess.

Do you promise, according to the grace given you, always to remain a faithful member of the church of our Lord Jesus Christ, to come to the Lord's table, to love and serve God among men, and to bear witness to the risen Lord working in the world?

I promise.

Then the minister may ask the person to be baptized to confess his faith using the words of the Statement of Faith or the Apostles' Creed.

Then the minister shall use the following or another prayer:

O Lord, mighty God, pardoning and life-giving Father, whose Son Jesus Christ received John's baptism, and so began his journey to the cross, enable (this) your (servant), whose trust is in Jesus, to enter into his baptism, to have part in his death, and to rise again to the life which he supplies. As you have led (him) to the waters of comfort, guide (him) also through the storms of this world and strengthen (him) in every time of peril. Pour out the Holy Spirit upon (him) that (he) may be faithful in praise, in labor, and in suffering. Receive (him) into the company of the church. Help (him) to share the burdens of

(his) friends and to have mercy on those who wrong (him). And bring (him) at last to the life which has no end, where your saints glorify you in everlasting songs of joy; through him who died and rose for us, our Lord and Savior, Jesus Christ. **Amen.**

Then shall the minister baptize the candidate with water, saying:

. . . . . , I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.

After which he shall say:

I heard the noise of a great multitude, like the noise of water in flood.

Alleluia, the Lord our God, the Almighty, has claimed his kingdom.

Then the minister shall address the congregation in these words:

My friends, you see that, in the name of the Lord Jesus, ... (is) now received into the congregation of his flock. Will you pray for (him) and labor with (him) in the gospel, that (his) faith may be nurtured and (his) witness made strong?

Then the congregation shall say:

We will.

The minister may perform the rite of confirmation by the laying on of hands, pronouncing one of the following blessings:

The God of peace sanctify you wholly, and I pray that you be preserved blameless to the coming of our Lord Jesus Christ. **Amen.**

Strengthen, O Lord, this your servant with your heavenly grace, that he may continue yours forever, and daily increase in him your Holy Spirit, until he comes into your everlasting kingdom. **Amen.**

The minister shall say:

The peace of God, which passes all understanding, keep your hearts and minds through Christ Jesus. **Amen.**

CONDITIONAL BAPTISM

If there is reasonable doubt that any person has been duly baptized, such a person may be baptized in accordance with the form provided above, except that at the application of the water the minister shall say:

If you are not already baptized, ... , I baptize you in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

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SERVICES OF THE CHURCH

The Order for Marriage

4

Services of the Church

1 Service of Word and Sacrament I
Service of Word and Sacrament II
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2 An Occasional Order for Evening Worship
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At the heart of the corporate life of the people of God is the Service of Word and Sacrament. While this service may be used at any time, it is the chief service of the church for weekly worship. Other services are provided for use on those occasions of a congregation's life that also call for the celebration of God's presence and his work on man's behalf. Some of these, such as baptism, confirmation, marriage, ordination, and burial, mark the transition points of life where the celebration of God's presence and work expresses the singular meaning of our personal and corporate existence.

Since congregational worship requires the full involvement of the people, this book is intended for use in the pew, either in its entirety or in its several sections. By the use of bold print the people's parts are clearly indicated. Directions for the conduct and following of the services are printed in red. These rubrics are simply indicative of commonly accepted practice. Particular circumstances may require a congregation to modify the practices.

In addition to these services this book includes a lectionary and prayers (collects) for the Christian year to enable the church's proclamation and prayer to recall God's mighty work. By the use of selected Bible passages for reading in worship, and for interpretation through preaching, the people of God relive what he has done in the past and participate in what he is doing now. In this way the celebration of God's presence derives its chief meaning from the central event of human history—the life, death, and resurrection of Jesus Christ.

The lectionary included here reflects the growing ecumenical character of our worship, being informed by biblical scholarship not only in this country but abroad as well. Likewise, the prayers for the Sundays of the year, written in traditional collect form, are drawn from traditional and contemporary sources. Many of them were written especially for this book.

The grouping of the services in pamphlets and their inclusion in a ring binder make the book adaptable to a variety of situations and uses. Ministers will find it to be a convenient service book which allows the insertion of other materials and of new sections as they become available.

Beyond its practical intention the format of *Services of the Church* clearly conveys the view that the development of liturgical materials is an ongoing task. What is offered in this book is not normative but indicative. The services are in many respects quite traditional. At the same time they include important developments that have resulted from ecumenical endeavors in worship during the past quarter century. Responsible liturgical work requires faithfulness to the historic patterns of Christian worship, but it also

requires a deep sensitivity to the nature of the human situation today. It is hoped that these services, carefully prepared to show the great tradition of the Christian faith, will enable congregations and pastors to lay a firm foundation for new steps in the development of forms and materials that express the same faith in times of change and stress. The Commission on Worship of the United Church of Christ is committed to this responsibility and will continue to publish services and other materials to aid the church in its work.

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THE ORDER FOR MARRIAGE

A processional hymn may be sung as the persons to be married present themselves before the minister, the man standing at the right hand of the woman.

The minister shall say:

In the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

or

Our help is in the name of the Lord who made heaven and earth. **Amen.**

Dearly beloved, we are gathered together in the sight of God to join this man and this woman in marriage. Let all who enter it know that marriage is a sacred and joyous covenant, a way of life ordained of God from the beginning of his creation. "For this reason," says our Lord, "a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. What therefore God has joined together, let no man put asunder." Marriage is also compared by the apostle Paul to the mystical union between Christ and his church. Therefore, it should not be entered into unadvisedly or lightly, but reverently, considering the purposes for which it was ordained.

God has ordered the covenant of marriage: that husband and wife may give to each other companionship, help, and comfort, both in prosperity and in adversity; that he may hallow the expression of the natural affections; that children may be born and nurtured in families and trained in godliness; and that human society may stand on firm foundations.

Into this sacred covenant these two persons now desire to enter. Let us therefore invoke the blessing of God on the union now to be formed.

The minister shall offer the following or another prayer:

Let us pray.

Almighty and most merciful Father, we your unworthy children praise you for all the bounties of your providence, and for all the gifts of your grace. We thank you especially for the

institution of marriage, which you have ordained to guard, to hallow, and to perfect the gift of love. We thank you for the joy which these your servants find in each other, and for the love and trust in which they enter this holy covenant. And since without your help we cannot do anything as we ought, we pray you to enrich your servants with your grace, that they may enter into their marriage as in your sight, and truly keep their vows; through Jesus Christ our Lord. **Amen.**

The minister shall say to the man:

. . . . . , will you have this woman to be your wife, and be faithful to her alone?

The man shall answer:

I will, with the help of God.

The minister shall say to the woman:

. . . . . , will you have this man to be your husband, and be faithful to him alone?

The woman shall answer:

I will, with the help of God.

If the woman is given in marriage by her parent or guardian, the minister shall say:

Who gives this woman to be married to this man?

The person who gives the woman shall answer:

I do.

A hymn may be sung.

The following lesson, or another from holy scripture, shall be read, the minister saying:

Hear the word of God in the fifth chapter of the letter to the Ephesians, beginning at the twenty-first verse:

Be subject to one another out of reverence for Christ. Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior. As the church is subject to Christ, so let wives also be subject in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that the church might be presented before him in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. Even so husbands should love their wives

as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church, because we are members of his body. "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one." This is a great mystery, and I take it to mean Christ and the church; however, let each one of you love his wife as himself, and let the wife see that she respects her husband.

Alternate or additional passages suggested as appropriate are: Romans 12:1–3, 9–13; 1 Corinthians 13:4–8a; 1 John 4:7–12; Matthew 5:2–9.

A sermon may be preached.

The Statement of Faith or the Apostles' Creed may be said.

The two shall make their covenant in this manner: they shall join right hands, and the man shall say:

I, ... , take you, ... , to be my wife, and I promise to love and sustain you in the bonds of marriage from this day forward, in sickness and in health, in plenty and in want, in joy and in sorrow, till death shall part us, according to God's holy ordinance.

The woman shall say:

I, ... , take you, ... , to be my husband, and I promise to love and sustain you in the bonds of marriage from this day forward, in sickness and in health, in plenty and in want, in joy and in sorrow, till death shall part us, according to God's holy ordinance.

The minister shall now receive the ring and give it to the man to place on the woman's left hand.

The man shall say:

This ring I give you in token of my faithfulness and love, and as a pledge to honor you with my whole being, and to share with you my worldly goods.

or

I give you this ring in token of the covenant made today between us; in the name of the Father, and of the Son, and of the Holy Spirit.

If two rings are to be used, the minister shall now receive the second ring and give it to the woman to place on the man's left hand.

The woman shall say:

This ring I give you [when only one ring is used, the word receive shall be substituted for the words "give you"] **in token of my faithfulness and love, and as a pledge to honor you with my whole being, and to share with you my worldly goods.**

or

I give you (I receive) this ring in token of the covenant made today between us; in the name of the Father, and of the Son, and of the Holy Spirit.

The minister shall lay his right hand on their joined right hands and say:

Forasmuch as you, ... and . . . . . have consented together in this sacred covenant, and have declared the same before God and this company, I pronounce you husband and wife, in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

The man and the woman may kneel.

The minister shall say:

God the Father, God the Son, and God the Holy Spirit bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace, that you may so live together in this life, that in the world to come you may have life everlasting. **Amen.**

Let us pray.

Almighty and most merciful God, having now united this man and woman in the holy covenant of marriage, grant them grace to live therein according to your holy word; strengthen them in constant faithfulness and true affection toward each other; sustain and defend them in all trials and temptations; and help them so to pass through this world in faith toward you, in communion with your church, and in loving service one of the other, that they may enjoy forever your heavenly benediction; through Jesus Christ our Lord. **Amen.**

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. **Amen.**

The minister shall say:

> The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be with you, and remain with you always. **Amen.**

It shall be the duty of the minister to confer beforehand with the persons to be married, counseling them in the meaning of Christian marriage.

The laws respecting marriage being different in the several states, the minister is referred to the direction of those laws in fulfilling the accompanying civil contract between the persons.

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SERVICES OF THE CHURCH

The Order for the Burial of the Dead

5

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THE ORDER FOR THE BURIAL OF THE DEAD

This order may be used as a memorial service as well as for the funeral service.

The service should be held in the church whenever possible.

It is appropriate that the coffin be closed.

The minister shall say:

> Let us worship God (and remember before him his servant, ...). In the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**
>
> The Lord is risen!
>
> **Yes, he is risen!**

A hymn of adoration may be sung.

The minister shall say:

> Hear the promises of God:
>
> "Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore" (Rev. 1:17–18). "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25–26). "Fear not, for I am with you, be not dismayed for I am your God; I will strengthen you, I will help you, I will uphold you with my victorious right hand" (Isa. 41:10).

or

> "Christ has been raised from the dead, the first fruits of those who have fallen asleep. . . . 'Death is swallowed up in victory.' 'O death, where is thy victory? O death, where is thy sting?' . . . Thanks be to God, who gives us the victory through our Lord Jesus Christ" (1 Cor. 15:20, 54–55, 57). "By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead" (1 Peter 1:3). "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom. 8:38–39).

The minister may offer one of the following prayers or any other:

Almighty God, whose will is sovereign and whose mercy is boundless, look upon us in our sorrow, and enable us to hear your word, that we through patience and the encouragement of the scriptures may hold fast the assurance of your favor and the hope of life eternal; through Jesus Christ, our Lord. **Amen.**

or

Almighty God, in our grief we turn to you to be comforted. Our need is beyond the help of men. Grant us your peace and consolation, and the joy of your love; through Jesus Christ our Lord. **Amen.**

Then one or more of the following psalms, or any other, shall be read:

The Lord is my shepherd, I shall not want;
he makes me lie down in green pastures.
He leads me beside still waters;
he restores my soul.
He leads me in paths of righteousness
for his name's sake.

Even though I walk through the valley
of the shadow of death,
I fear no evil;
for thou art with me;
thy rod and thy staff,
they comfort me.

Thou preparest a table before me
in the presence of my enemies;
thou anointest my head with oil,
my cup overflows.
Surely goodness and mercy shall follow me
all the days of my life;
and I shall dwell in the house of the Lord
forever.

—Psalm 23

God is our refuge and strength,
a very present help in trouble.
Therefore we will not fear though the earth should change,
though the mountains shake in the heart of the sea;
though its waters roar and foam,
though the mountains tremble with its tumult.

There is a river whose streams make glad the city of God,
the holy habitation of the Most High.
God is in the midst of her, she shall not be moved;
God will help her right early.
The nations rage, the kingdoms totter;
he utters his voice, the earth melts.
The Lord of hosts is with us;
the God of Jacob is our refuge.

Come, behold the works of the Lord,
how he has wrought desolations in the earth.
He makes wars cease to the end of the earth;
he breaks the bow, and shatters the spear,
he burns the chariots with fire!
"Be still, and know that I am God.
I am exalted among the nations,
I am exalted in the earth!"
The Lord of hosts is with us;
the God of Jacob is our refuge.

—Psalm 46

Lord, thou hast been our dwelling place
in all generations.
Before the mountains were brought forth,
or ever thou hadst formed the earth and the world,
from everlasting to everlasting thou art God.

Thou turnest man back to the dust,
and sayest, "Turn back, O children of men!"
For a thousand years in thy sight
are but as yesterday when it is past,
or as a watch in the night. . . .

So teach us to number our days
that we may get a heart of wisdom.

Return, O Lord! How long?
Have pity on thy servants!
Satisfy us in the morning with thy steadfast love,
that we may rejoice and be glad all our days.
Make us glad as many days as thou hast afflicted us,
and as many years as we have seen evil.
Let thy work be manifest to thy servants,
and thy glorious power to their children.

Let the favor of the Lord our God be upon us,
and establish thou the work of our hands upon us,
yea, the work of our hands establish thou it.
—Psalm 90:1–4, 12–17

I lift up my eyes to the hills.
From whence does my help come?
My help comes from the Lord,
who made heaven and earth.

He will not let your foot be moved,
he who keeps you will not slumber.
Behold, he who keeps Israel
will neither slumber nor sleep.

The Lord is your keeper;
the Lord is your shade
on your right hand.
The sun shall not smite you by day,
nor the moon by night.

The Lord will keep you from all evil;
he will keep your life.
The Lord will keep
your going out and your coming in
from this time forth and for evermore.
—Psalm 121

O Lord, thou hast searched me and known me!
Thou knowest when I sit down and when I rise up;
thou discernest my thoughts from afar.
Thou searchest out my path and my lying down,
and art acquainted with all my ways.
Even before a word is on my tongue,
lo, O Lord, thou knowest it altogether.
Thou dost beset me behind and before,
and layest thy hand upon me.
Such knowledge is too wonderful for me;
it is high, I cannot attain it.

Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend to heaven, thou art there!
If I make my bed in Sheol, thou art there!
If I take the wings of the morning

and dwell in the uttermost parts of the sea,
even there thy hand shall lead me,
and thy right hand shall hold me.
If I say, "Let only darkness cover me,
and the light about me be night,"
even the darkness is not dark to thee,
the night is bright as the day;
for darkness is as light with thee.

For thou didst form my inward parts,
thou didst knit me together in my mother's womb.
I praise thee, for thou art fearful and wonderful.
Wonderful are thy works!
Thou knowest me right well;
my frame was not hidden from thee,
when I was being made in secret,
intricately wrought in the depths of the earth.
Thy eyes beheld my unformed substance;
in thy book were written, every one of them,
the days that were formed for me,
when as yet there was none of them.
How precious to me are thy thoughts, O God!
How vast is the sum of them!
If I would count them, they are more than the sand.
When I awake, I am still with thee. . . .

Search me, O God, and know my heart!
Try me and know my thoughts!
And see if there be any wicked way in me,
and lead me in the way everlasting!

—Psalm 139:1–18, 23–24

Psalms 34; 42; 84; 103:8–18; 116; 126; 130

The people may sing:

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen, Amen.

The following New Testament lesson shall be read.

Hear the testimony of the early church:

"Now I would remind you, brethren, in what terms I preached to you the gospel, which you received, in which you stand, by which you are saved, if you hold it fast—unless you believed in

vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve" (1 Cor. 15:1–5).

One or more of the following New Testament lessons, or any other, may also be read.

Hear the testimony of the Gospel of John:

"If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counselor, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you.

"I will not leave you desolate; I will come to you. Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. In that day you will know that I am in my Father, and you in me, and I in you. He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him. . . .

"These things I have spoken to you, while I am still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid" (John 14:15–21, 25–27).

or John 5:19–24

Hear the testimony of the apostle Paul:

"What then shall we say to this? If God is for us, who is against us? He who did not spare his own Son but gave him up for us all, will he not also give us all things with him? Who shall bring any charge against God's elect? It is God who justifies, who is to condemn? Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written,

'For thy sake we are being killed all the day long;
we are regarded as sheep to be slaughtered.'
No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom. 8:31–39).

or 1 Corinthians 15:20–24 or 1 Corinthians 15:35–50

Hear the testimony of the prophet John:

"Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a great voice from the throne saying, 'Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away'" (Rev. 21:1–4).

"Then he showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations. There shall no more be anything accursed, but the throne of God and of the Lamb shall be in it, and his servants shall worship him; they shall see his face, and his name shall be on their foreheads. And night shall be no more; they need no light of lamp or sun, for the Lord God will be their light, and they shall reign forever and ever" (Rev. 22:1–5).

or Revelation 7:9–17

Luke 7:11–16; Romans 5:1–10; 2 Corinthians 5:1–10; 1 Peter 1:3–9

At the burial of a child, the following or other scriptural passages may be read:

"And they were bringing children to him, that he might touch them; and the disciples rebuked them. But when Jesus saw it he was indignant, and said to them, 'Let the children come to me,

do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.' And he took them in his arms and blessed them, laying his hands upon them" (Mark 10: 13–16).

"At that time the disciples came to Jesus, saying, 'Who is the greatest in the kingdom of heaven?' And calling to him a child, he put him in the midst of them, and said, 'Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the kingdom of heaven.

" 'Whoever receives one such child in my name receives me. . . .

" 'See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven. What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the hills and go in search of the one that went astray? And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of my Father who is in heaven that one of these little ones should perish' " (Matt. 18:1–5, 10–14).

The scripture may be expounded in the preaching of a sermon.

With the people standing, the Statement of Faith or the Apostles' Creed may be said.

Here a hymn may be sung.

Any of the following or other prayers of thanksgiving may be offered.

THANKSGIVING FOR THE COMFORT OF GOD'S WORD

Almighty God, our heavenly Father, we thank you for your word, which is a lamp for our feet, and a light for our path. We thank you especially that in the night of our grief and in the darkness of our sorrow we are not left to ourselves, but have the light of your divine promises to cheer and comfort us. O Lord, open our eyes, that we may see the consolation you intend for us, and grant us the continued comfort and guidance of your word, both in life and in death; through Jesus Christ our Lord. **Amen.**

THANKSGIVING FOR SALVATION

Most holy and merciful God, we thank you for the salvation you have revealed for mankind in Jesus Christ our Lord, who by his life has spoken to us the word of life, by his death has destroyed the power of death, and by his glorious resurrection has opened your kingdom to all believers. **Amen.**

The commemoration of the departed may follow, together with the following response and prayers of thanksgiving, intercession, and supplication such as are included here.

Holy, holy, holy is the Lord God Almighty,
Who was and is and is to come!

Worthy are you, our Lord and God,
To receive glory and honor and power,
For you created all things
And by your will they existed and were created.

For the Lamb in the midst of the throne will be their shepherd.
And he will guide them to springs of living water,
And God will wipe away every tear from their eyes.

Worthy is the Lamb who was slain,
To receive power and wealth and wisdom and might
And honor and glory and blessing.

THANKSGIVING FOR THE LIFE OF THIS PERSON

O God our Strength and our Redeemer, Giver of life, and Conqueror of death, we worship you in this hour of sorrow with humbled hearts. With faith in your perfect mercy and wisdom we commit . . . . . to your keeping. We praise you for your loving-kindness to (him) throughout the days of (his) earthly life, and for all that (he) was, by nature and grace, to those who loved (him) (and to the church of Jesus Christ). We thank you that for (him) (all sickness and sorrow are ended, and) death itself is past, and that (he) is entered into the rest that remains for your people. Keep us in fellowship with your church triumphant, that we may rejoice together in your presence both now and evermore. **Amen.**

FOR THE COMFORT OF THE BEREAVED

Father of mercies, and God of all comfort, look in tender love and compassion on your sorrowing servants. Be to them their

refuge and strength, a very present help in trouble; make them know the love of Christ which passes human understanding, who by death has conquered death, and by rising again has opened the gates of life everlasting; through Jesus Christ our Lord. **Amen.**

FOR OUR OWN PILGRIMAGE IN LIFE

Guide us in our pilgrimage, O God, since we know not what may happen. Through all anxiety, renew in us a clean heart and sound mind; draw us nearer to you in the bonds of love and truth; and sanctify our desire to present ourselves as living sacrifices, that we may glorify you anew and walk in your ways through Jesus Christ our Lord. **Amen.**

The following prayers may be used in the case of the death of a child.

THANKSGIVING FOR THE LIFE OF THIS CHILD

Father, whose Son Jesus Christ took children into his arms to bless them, we commend this child to your loving care. We thank you that you gave (him) to us, and caused our hearts to love (him) (and your church to receive him). Grant us to know, in our sorrow, that you have received (him), and so keep us in your faith and fear that, together with (him), we may obtain the fullness of your promises in the world to come; through Jesus Christ our Lord. **Amen.**

FOR THE COMFORT OF THE PARENTS OF THIS CHILD

Most gracious God, we commend to you the parents of this child. Leave them not comfortless, but give them assurance that it is well with (him). May the words of your Son, which speak of your care for children, breathe peace into their troubled hearts; and at last unite them again with him in the joy of your eternal presence; through Jesus Christ our Lord. **Amen.**

Our Father in heaven:
Holy be your name,
Your kingdom come,
Your will be done,
on earth as in heaven.
Give us today our daily bread.

Forgive us our sins,
as we forgive those who sin against us.
Save us in the time of trial,
and deliver us from evil.
For yours is the kingdom, the power, and the glory, forever. Amen.

(or)

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Hallelujah! Salvation and glory and power belong to our God.

For his judgments are true and just.

Praise our God, all you his servants.

Great and wonderful are your deeds, O Lord God, the Almighty.

Behold, all things are made new.

Then shall the minister say:

The peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. **Amen.**

AT THE GRAVE

The minister shall say one or more of the following:

"The Lord is near to all who call upon him, to all who call upon him in truth" (Ps. 145:18).

" 'Blessed are the dead who die in the Lord henceforth.' 'Blessed indeed,' says the Spirit, 'that they may rest from their labors, and their deeds follow them!' " (Rev. 14:13)

"You have sorrow now," [said Jesus], "but I will see you again and your hearts will rejoice, and no one will take your joy from you" (John 16:22).

"Seek the Lord while he may be found, call upon him while he is near" (Isa. 55:6).

"We would not have you to be ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who

have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep" (1 Thess. 4:13–14).

THE COMMITTAL

To the mercy of Almighty God, our heavenly Father, we commend his child (our brother or sister), and commit (his) natural body to the ground in the sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change this body, that it may be like his glorious body.

The minister may offer the following prayer:

Almighty God, who by the death of your Son, Jesus Christ, have taken away the sting of death, by his rest in the tomb have sanctified the graves of the saints, and by his glorious resurrection have brought life and immortality to light, we thank you for that victory over death and the grave which he has obtained for us and for all who sleep in him. Keep us in everlasting fellowship with all who wait for you on earth and all who are with you in heaven, in union with him who is the resurrection and the life, who lives and reigns with you and the Holy Spirit, ever one God, world without end. **Amen.**

Then may be said:

You are the King of glory, O Christ:

You are the everlasting Son of the Father.

We therefore pray, help your servants, whom you have redeemed with your precious blood:

Make them to be numbered with your saints, in glory everlasting.

Lord, now let your servant depart in peace, according to your word:

For my eyes have seen your salvation.

The minister shall say:

The God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in you that which is pleasing in his sight; through Jesus Christ, to whom be glory forever and ever. **Amen.**

or

The Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious to you; the Lord lift up his countenance upon you, and give you peace. **Amen.**

SUPPLEMENTARY PRAYERS FOR THE BURIAL OF THE DEAD

AT THE BURIAL OF A CHILD

Almighty God, Father of our Lord Jesus Christ, within whose arms little children were welcome, and from whose lips fell the gracious words that theirs is the kingdom of heaven; help us steadfastly to believe that this child, whom you received in holy baptism, has now been raised above the sorrows and temptations of this present world, to be kept by you in everlasting life, and to share with all, who by your mercy serve you here, in the joyful resurrection of the just, and the bliss of the heavenly inheritance; through the same Jesus Christ, your Son, our Lord. **Amen.**

AT THE BURIAL OF A YOUNG PERSON

Our heavenly Father, we turn to you in our great need, asking for light in our darkness, knowing we are in your compassionate and loving care. We thank you for the gracious memories which gather about this life, for kindly deeds and thoughts, for the love freely given and the love modestly received, and now at last for quiet release from the burden of the flesh and entrance into the peace reserved for those who love you.

Speak your solemn messages of life and of death. Teach us to live as those who are prepared to die, and when your summons comes, soon or late, teach us to die as those who are prepared to live, that, living or dying, we may be with you, and that nothing, either in life or in death, shall be able to separate us from your love which is in Christ Jesus our Lord. **Amen.**[1]

FOR STRENGTH

Almighty God, Author of life and Lord of heaven and earth, we thank you for your Son Jesus Christ, who taught us the blessedness of believing even though we have not seen. We praise you for the power which overcomes the world, even our faith, through which we have newness of life and strength. Accept

our undying gratitude for the promise of a reunion with loved ones in a house not made with hands but eternal in the heavens. Grant us the peace which the world can neither give nor take away; through Jesus Christ our Lord. **Amen.**

THANKS FOR THE DIVINE PROMISES

O God, we thank you for a love which will not let us go and for a walk with us in the valley of the shadow of death. We thank you for the steadfast promises to strengthen and sustain us. We give thanks for your powerful presence and triumphant love which is our hope and comfort, our very assurance that life is ever lord over death and that love can never lose its own; through Jesus Christ our Lord. **Amen.**[2]

FOR TRUST IN GOD

Teach us again, O Lord, that whether we live or die, we are yours. We are comforted by the knowledge that death cannot snatch our loved ones from you, that now they know a greater love than that which we have for them. Keep us in your grasp lest we falter in our sorrow, guiding us from faith to faith; through Jesus Christ our Lord. **Amen.**[3]

FOR THE LESSONS OF MORTALITY

Almighty and everliving God, teach us day by day that we are but pilgrims on this earth, that here we have no continuing city; as the ties of family are broken one by one, and kindred and friends pass from our sight, give us grace to place our affections more and more on the things that are spiritual and enduring; through Jesus Christ our Lord. **Amen.**[4]

AT THE FUNERAL OF ONE WHO HAS COMMITTED SUICIDE

O Lord God, our Refuge and Strength, we give thanks for your perfect understanding of what is in man—the image of yourself, the darkness man sometimes faces, the pressures he senses, the feeling of helplessness which sometimes overwhelms him. We praise you for the abiding resources of your mercy, but we acknowledge in sorrow the shortening of a life which you gave and which you were to take away. Bless now, we pray, those who are most in need of comfort, the family and close friends of . . . . . Grant them an assurance of your steadfast love. Inspire them to put their trust in you, our gracious Father and

righteous Judge. Continue to encourage us all day by day, and sustain us in the dark hours of the night, whenever we cry from the depths of our being for divine help, that we may not falter or do anything that would shorten or embitter our own life or the life of our neighbor, whom we would love as ourselves; through Jesus Christ our Lord. **Amen.**

FOR DIVINE SUPPORT

O Lord, support us all the day long of this troublous life, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then of your tender mercy grant us a safe lodging, and a holy rest, and peace at the last; through Jesus Christ our Lord. **Amen.**[5]

SOURCES OF SUPPLEMENTARY PRAYERS

1. Abridged and adapted from prayer by Francis Greenwood Peabody.
2. Adapted from A. Hale Schroer.
3. Adapted from A. Hale Schroer.
4. From a Masonic ritual.
5. John Henry Cardinal Newman.

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SERVICES OF THE CHURCH

The Order for Ordination to the Ministry

The Order for the Installation of a Minister

6

Services of the Church

1 Service of Word and Sacrament I
Service of Word and Sacrament II
An Order for Morning Worship

2 An Occasional Order for Evening Worship
The Order for the Service of Penitence
An Order for Home Celebration of Holy Communion

3 The Order for the Baptism of Infants
The Order for Confirmation
The Order for Receiving Communicants by Reaffirmation of Faith or by Letter of Transfer
The Order for Baptism When Administered to Believers with the Rite of Confirmation

4 The Order for Marriage

5 The Order for the Burial of the Dead

6 The Order for Ordination to the Ministry
The Order for the Installation of a Minister

7 The Lectionary

8 The Collects for the Christian Year

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Introduction

Services of the Church is for the assistance of the people in their corporate worship. When the church is at worship the people of God give public expression to the faith that shapes their lives. By their common actions and words they symbolize the oneness of their life in Christ.

At the heart of the corporate life of the people of God is the Service of Word and Sacrament. While this service may be used at any time, it is the chief service of the church for weekly worship. Other services are provided for use on those occasions of a congregation's life that also call for the celebration of God's presence and his work on man's behalf. Some of these, such as baptism, confirmation, marriage, ordination, and burial, mark the transition points of life where the celebration of God's presence and work expresses the singular meaning of our personal and corporate existence.

Since congregational worship requires the full involvement of the people, this book is intended for use in the pew, either in its entirety or in its several sections. By the use of bold print the people's parts are clearly indicated. Directions for the conduct and following of the services are printed in red. These rubrics are simply indicative of commonly accepted practice. Particular circumstances may require a congregation to modify the practices.

In addition to these services this book includes a lectionary and prayers (collects) for the Christian year to enable the church's proclamation and prayer to recall God's mighty work. By the use of selected Bible passages for reading in worship, and for interpretation through preaching, the people of God relive what he has done in the past and participate in what he is doing now. In this way the celebration of God's presence derives its chief meaning from the central event of human history—the life, death, and resurrection of Jesus Christ.

The lectionary included here reflects the growing ecumenical character of our worship, being informed by biblical scholarship not only in this country but abroad as well. Likewise, the prayers for the Sundays of the year, written in traditional collect form, are drawn from traditional and contemporary sources. Many of them were written especially for this book.

The grouping of the services in pamphlets and their inclusion in a ring binder make the book adaptable to a variety of situations and uses. Ministers will find it to be a convenient service book which allows the insertion of other materials and of new sections as they become available.

Beyond its practical intention the format of *Services of the Church* clearly conveys the view that the development of liturgical materials is an ongoing task. What is offered in this book is not normative but indicative. The services are in many respects quite traditional. At the same time they include important developments that have resulted from ecumenical endeavors in worship during the past quarter century. Responsible liturgical work requires faithfulness to the historic patterns of Christian worship, but it also

requires a deep sensitivity to the nature of the human situation today. It is hoped that these services, carefully prepared to show the great tradition of the Christian faith, will enable congregations and pastors to lay a firm foundation for new steps in the development of forms and materials that express the same faith in times of change and stress. The Commission on Worship of the United Church of Christ is committed to this responsibility and will continue to publish services and other materials to aid the church in its work.

Service of Word and Sacrament I appeared initially in 1964 under the title *The Lord's Day Service.* It reappeared in 1966 under its present title with slight modifications and was accompanied by Service II in contemporary English. Service I remains essentially the same in this book, but all verbs and pronouns have been modernized. In this service, and in all others where they appear, new translations of the Nicene Creed, the Gloria in Excelsis, the Sanctus, and the Lord's Prayer are used. These common translations are the work of the Commission on Worship of the Consultation for Church Union, the Inter-Lutheran Commission on Worship, and the International Commission on English in the Liturgy (Roman Catholic). Thus, in this respect and in the eucharistic structure of the services of Word and sacrament, these materials move toward an expression of the oneness of God's people in Jesus Christ.

In the preparation of *Services of the Church,* the Commission on Worship has been greatly assisted by the response of pastors and congregations to the initial drafts, including some of the occasional orders. Thus the church at large has participated in this work in a very real sense.

The members of the Commission on Worship who prepared these services are listed below. In addition, credit is due to several persons who served on the commission when much of the work was done but whose terms have since expired: Chalmers Coe, William K. Laurie, Arnold M. Kenseth, Walter H. Krebs, D. Bard Thompson, Harland G. Lewis, and Marvin P. Halverson.

The commission membership now includes: Benjamin R. Andrews, Jr., David L. Beebe, Horton M. Davies, Thomas C. Dick, Jr., John B. Forsyth, Louis H. Gunnemann, *chairman,* Frederick D. Hayes, Roger P. Horton, William A. Huenemann, Mrs. Olga Klepper, R. Howard Paine, Donald L. Powers, Friedrich O. Rest, John C. Shetler, Morris D. Slifer, Leonard A. Stark, Arthur G. Swartz, and Eugene S. Wehrli.

THE ORDER FOR ORDINATION TO THE MINISTRY

Ordination should be conducted as a service of the church at any appropriate time according to the Service of Word and Sacrament, the Order for Morning Worship, or the Occasional Order for Evening Worship, and should begin after the offertory. The candidate shall be presented to the presiding minister or the moderator for ordination.

The presiding minister shall say:

Christ loved the church and gave himself up for her, that the church might be presented before him in splendor, without spot or wrinkle or any such thing.

How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace.

Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the end of time.

The moderator or presiding minister shall say to the congregation:

Beloved, we are here in the name of our Lord Jesus Christ, the Head of the church, to ordain . . . . . to the Christian ministry.

In ordination the church sets apart, by prayer and the laying on of hands, those of its members whom God has called to serve him as pastors and teachers within the mutual ministry of all believers. They are to preach his Word, to administer the sacraments, to prepare the church for its witness in the world, to be instruments of healing in the lives of men, and to guide the community of believers in its common work.

The moderator or presiding minister shall then say to the ordinand, who shall stand:

Brother in Christ, it is clear to you and to us that the work of the ministry is a high and holy calling. You are called to be bold and yet gentle, at once proclaiming the mighty works of God and living among men as one who serves. For holy scripture says, "Preach the word, be urgent in season and out of season, convince, rebuke, and exhort"; and again the Lord Jesus says to his apostles, "Whoever would be great among you must be

your servant, and whoever would be first among you must be your slave, even as the Son of man came not to be served but to serve."

Before God and this congregation we ask you:

Are you persuaded that God has called you to be ordained a minister in the church of the Lord Jesus Christ, and are you ready to enter this ministry and faithfully to serve in it?

I am.

Do you, with the church throughout the world, hear the Word of God in the scriptures of the Old and New Testaments, and do you accept it as the rule of Christian faith and practice?

I do.

Do you promise to be diligent in your private prayers and reading of the scriptures, as well as in the public duties of your office?

I do.

Will you be zealous in maintaining both the truth of the gospel and the peace of the church, speaking the truth in love?

I will, relying on God's grace.

Do you accept the faith and order of the United Church of Christ; and will you, as a minister in this communion, show brotherly affection toward all who are in Christ?

I do and I will.

The ordinand shall kneel. The presiding minister and other ministers and authorized persons shall gather near him, and shall at once place their hands upon his head, the presiding minister offering the following prayer:

Let us pray.

O Lord our God, in wisdom you govern all things, and from the beginning you have chosen men to serve you in the ministry of reconciliation, calling some apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, and for building up the body of Christ; now bless and sanctify by your Holy Spirit this your servant, whom we, in your name and in obedience to your will, by prayer with the laying on of hands, do ordain to the ministry of the church, committing to him authority to preach your Word, to administer the sacraments, and to exercise the re-

sponsibilities of pastor and teacher. Bestow upon him the power of your Holy Spirit, confirming what we do. Let the same mind be in him which was also in Christ Jesus. Enable him to nourish your people in the faith of the gospel. Fill his speech with truth and his life with purity. Increase his faith in you, strengthen him in the day of trouble, and prosper his words and works, that your name may be glorified and your truth exalted; through Jesus Christ our Lord. **Amen.**

Then shall the moderator or presiding minister say:

In the name of the Lord Jesus Christ and by the authority of the . . . . . Association of the United Church of Christ, I now declare you ordained to the Christian ministry.

Then shall the presiding minister or the moderator present a Bible to the ordained, saying:

Receive at our hands this Bible, of which you are appointed an interpreter; be diligent in the study of it, that you may speak with the authority of truth and be a faithful minister of Word and sacraments.

A minister may then address words of greeting and welcome to the ordained and offer him the right hand of fellowship.

Then a hymn shall be sung and the service ended with the benediction given by the minister newly ordained.

THE ORDER FOR THE INSTALLATION OF A MINISTER

Installation should be conducted as a service of the church at any appropriate time according to the order for the Service of Word and Sacrament, the Order for Morning Worship, or the Occasional Order for Evening Worship, and should begin after the offertory. The minister to be installed shall be presented to the presiding minister or moderator.

The presiding minister shall say:

> Christ loved the church and gave himself up for her, that the church might be presented before him in splendor, without spot or wrinkle or any such thing.
>
> How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace.
>
> Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the end of time.

The moderator or presiding minister shall say to the congregation:

> Dearly beloved we are here in the name of our Lord Jesus Christ, the Head of the church, to install . . . . . as pastor and teacher of this church. This church has declared that, having gathered under the guidance of the Holy Spirit, its members have with due seriousness called him to minister in this place, and that they receive him as appointed by the Lord; and the . . . . . Association of the United Church of Christ has declared that he has met the necessary conditions for installation to this office.

Then the presiding minister or moderator shall say to the minister-elect, who shall stand:

> My brother, seeing that the grace of God has called you into the ministry, that this church has been led to summon you to its oversight in him, and that you are about to enter into covenant with its members, I ask you in the name of God:

Do you promise to execute your charge with fidelity, to preach and teach the Word of God, to administer the sacraments, and to fulfill the pastoral office?

I do, relying on God's grace.

The people standing, the presiding minister or moderator shall say to the congregation:

Do you, the members of this church, receive . . . . . as your pastor and teacher, promising both to labor with him in the ministry of the gospel and to give him due honor and support?

We do.

The presiding minister or moderator shall offer this prayer, all standing:

Almighty God, you have called your servants to make promises together before you; now enable them so to keep their vows that they may remain steadfast in faith and continue fruitful in every good work.

Bless, O Lord, your servant to whom the care of your people in this church is now committed. Pour out your Holy Spirit upon him that he may fulfill his sacred duties with all faithfulness, diligence, and courage. Give to him the spirit of power, and of love, and of a sound mind. Make his ministry to be the means of awakening the careless, strengthening the faithful, comforting the afflicted, building up your church, and converting sinners unto you. Guard him against the snares of temptation, that he may be kept pure in heart, fervent in spirit, valiant against evil. And grant that at the last he may receive the crown of life which you have promised to your faithful servants.

Bless abundantly the people in his care, edify them by his ministry, establish them in all holy living and godliness, leading them together into the manifold service of Christ, and keeping them by your power through faith unto salvation; through Jesus Christ our Lord. **Amen.**

The presiding minister or moderator shall say:

In the name of our Lord Jesus Christ, and on behalf of this church and association, I declare you installed as pastor of this church.

The congregation and installed minister shall be seated.

Then a charge may be delivered to the installed minister, and afterward a similar charge to the congregation; or, the two may be combined in a single address.

Then the representative of the association shall extend the right hand of fellowship to the installed minister.

A hymn shall be sung, and the service concluded with a benediction given by the installed minister.

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SERVICES OF THE CHURCH

The Lectionary

7

Services of the Church

1 Service of Word and Sacrament I
Service of Word and Sacrament II
An Order for Morning Worship

2 An Occasional Order for Evening Worship
The Order for the Service of Penitence
An Order for Home Celebration of Holy Communion

3 The Order for the Baptism of Infants
The Order for Confirmation
The Order for Receiving Communicants by Reaffirmation of Faith or by Letter of Transfer
The Order for Baptism When Administered to Believers with the Rite of Confirmation

4 The Order for Marriage

5 The Order for the Burial of the Dead

6 The Order for Ordination to the Ministry
The Order for the Installation of a Minister

7 The Lectionary

8 The Collects for the Christian Year

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Introduction

Services of the Church is for the assistance of the people in their corporate worship. When the church is at worship the people of God give public expression to the faith that shapes their lives. By their common actions and words they symbolize the oneness of their life in Christ.

At the heart of the corporate life of the people of God is the Service of Word and Sacrament. While this service may be used at any time, it is the chief service of the church for weekly worship. Other services are provided for use on those occasions of a congregation's life that also call for the celebration of God's presence and his work on man's behalf. Some of these, such as baptism, confirmation, marriage, ordination, and burial, mark the transition points of life where the celebration of God's presence and work expresses the singular meaning of our personal and corporate existence.

Since congregational worship requires the full involvement of the people, this book is intended for use in the pew, either in its entirety or in its several sections. By the use of bold print the people's parts are clearly indicated. Directions for the conduct and following of the services are printed in red. These rubrics are simply indicative of commonly accepted practice. Particular circumstances may require a congregation to modify the practices.

In addition to these services this book includes a lectionary and prayers (collects) for the Christian year to enable the church's proclamation and prayer to recall God's mighty work. By the use of selected Bible passages for reading in worship, and for interpretation through preaching, the people of God relive what he has done in the past and participate in what he is doing now. In this way the celebration of God's presence derives its chief meaning from the central event of human history—the life, death, and resurrection of Jesus Christ.

The lectionary included here reflects the growing ecumenical character of our worship, being informed by biblical scholarship not only in this country but abroad as well. Likewise, the prayers for the Sundays of the year, written in traditional collect form, are drawn from traditional and contemporary sources. Many of them were written especially for this book.

The grouping of the services in pamphlets and their inclusion in a ring binder make the book adaptable to a variety of situations and uses. Ministers will find it to be a convenient service book which allows the insertion of other materials and of new sections as they become available.

Beyond its practical intention the format of *Services of the Church* clearly conveys the view that the development of liturgical materials is an ongoing task. What is offered in this book is not normative but indicative. The services are in many respects quite traditional. At the same time they include important developments that have resulted from ecumenical endeavors in worship during the past quarter century. Responsible liturgical work requires faithfulness to the historic patterns of Christian worship, but it also

requires a deep sensitivity to the nature of the human situation today. It is hoped that these services, carefully prepared to show the great tradition of the Christian faith, will enable congregations and pastors to lay a firm foundation for new steps in the development of forms and materials that express the same faith in times of change and stress. The Commission on Worship of the United Church of Christ is committed to this responsibility and will continue to publish services and other materials to aid the church in its work.

Service of Word and Sacrament I appeared initially in 1964 under the title *The Lord's Day Service*. It reappeared in 1966 under its present title with slight modifications and was accompanied by Service II in contemporary English. Service I remains essentially the same in this book, but all verbs and pronouns have been modernized. In this service, and in all others where they appear, new translations of the Nicene Creed, the Gloria in Excelsis, the Sanctus, and the Lord's Prayer are used. These common translations are the work of the Commission on Worship of the Consultation for Church Union, the Inter-Lutheran Commission on Worship, and the International Commission on English in the Liturgy (Roman Catholic). Thus, in this respect and in the eucharistic structure of the services of Word and sacrament, these materials move toward an expression of the oneness of God's people in Jesus Christ.

In the preparation of *Services of the Church*, the Commission on Worship has been greatly assisted by the response of pastors and congregations to the initial drafts, including some of the occasional orders. Thus the church at large has participated in this work in a very real sense.

The members of the Commission on Worship who prepared these services are listed below. In addition, credit is due to several persons who served on the commission when much of the work was done but whose terms have since expired: Chalmers Coe, William K. Laurie, Arnold M. Kenseth, Walter H. Krebs, D. Bard Thompson, Harland G. Lewis, and Marvin P. Halverson.

The commission membership now includes: Benjamin R. Andrews, Jr., David L. Beebe, Horton M. Davies, Thomas C. Dick, Jr., John B. Forsyth, Louis H. Gunnemann, *chairman*, Frederick D. Hayes, Roger P. Horton, William A. Huenemann, Mrs. Olga Klepper, R. Howard Paine, Donald L. Powers, Friedrich O. Rest, John C. Shetler, Morris D. Slifer, Leonard A. Stark, Arthur G. Swartz, and Eugene S. Wehrli.

Lectionary for the Christian Year

This lectionary provides readings for a cycle of three years. The designations A, B, and C are used for the first, second, and third years. Each Christian year in the three-year cycle begins, of course, at Advent of one year and continues to the Lord's Day just before the beginning of Advent in the next year.

Because other Christian churches are using this lectionary, congregations may wish to follow the cycle in the same pattern as the others. The general practice is such that those years whose last two digits are divisible by three are years in which the lessons designated B are employed, beginning at Advent. This arithmetical rule is usable from 1969 to 1999. For example: the year 1981 has as its last two digits 81. They are divisible by 3, with the result being 27, and no fraction. Thus a congregation using the lectionary, and wanting to read the scriptures concurrently with its neighbors, would begin to use the readings for year B at Advent 1981 and would conclude year B just before Advent 1982. Year C would immediately follow and would be followed by Year A.

Advent

A four-week period in which the church joyfully remembers the coming of Christ and eagerly looks forward to his coming again. Beginning with the Sunday nearest November 30, the season is observed for the four Sundays prior to Christmas.

Sunday or Festival	*Year*	*First Lesson*	*Second Lesson*	*Gospel*
1st Sunday in Advent	A	Isa. 2:1–5	Rom. 13:11–14	Matt. 24:36–44
	B	Isa. 63:16 to 64:4	1 Cor. 1:3–9	Mark 13:32–37
	C	Jer. 33:14–16	1 Thess. 5:1–6	Luke 21:25–36
2d Sunday in Advent	A	Isa. 11:1–10	Rom. 15:4–9	Matt. 3:1–12
	B	Isa. 40:1–5, 9–11	2 Peter 3:8–14	Mark 1:1–8
	C	Isa. 9:2, 6–7	Phil. 1:3–11	Luke 3:1–6
3d Sunday in Advent	A	Isa. 35:1–6, 10	James 5:7–10	Matt. 11:2–11
	B	Isa. 61:1–4, 8–11	1 Thess. 5:16–24	John 1:6–8, 19–28
	C	Zeph. 3:14–18	Phil. 4:4–9	Luke 3:10–18
4th Sunday in Advent	A	Isa. 7:10–15	Rom. 1:1–7	Matt. 1:18–25
	B	2 Sam. 7:8–16	Rom. 16:25–27	Luke 1:26–38
	C	Micah 5:1–4	Heb. 10:5–10	Luke 1:39–47

Sunday or Festival	*Year*	*First Lesson*	*Second Lesson*	*Gospel*
Christmas Eve	A	Isa. 62:1–4	Col. 1:15–20	Luke 2:1–14
	B	Isa. 52:7–10	Heb. 1:1–9	John 1:1–14
	C	Zech. 2:10–13	Phil. 4:4–7	Luke 2:15–20

Christmastide

The festival of the birth of Christ, the celebration of the incarnation. A twelve-day period from December 25 to January 5, which may include either one or two Sundays after Christmas.

Sunday or Festival	*Year*	*First Lesson*	*Second Lesson*	*Gospel*
Christmas Day	A	Isa. 9:2, 6–7	Titus 2:11–15	Luke 2:1–14
	B	Isa. 62:6–12	Col. 1:15–20	Matt. 1:18–25
	C	Isa. 52:6–10	Eph. 1:3–10	John 1:1–14
1st Sunday	A	Eccl. 3:1–9, 14–17	Col. 3:12–17	Matt. 2:13–15, 19–23
After Christmas	B	Jer. 31:10–13	Heb. 2:10–18	Luke 2:25–35
	C	Isa. 45:18–22	Rom. 11:33 to 12:2	Luke 2:41–52
2d Sunday	A	Prov. 8:22–31	Eph. 1:15–23	John 1:1–5, 9–14
After Christmas	B	Isa. 60:1–5	Rev. 21:22 to 22:2	Luke 2:21–24
	C	Job 28:20–28	1 Cor. 1:18–25	Luke 2:36–40

Epiphany

A season marking the revelation of God's gift of himself to all men. Beginning with the day of Epiphany (January 6), this season continues until Ash Wednesday, and can include from four to nine Sundays.

Sunday or Festival	*Year*	*First Lesson*	*Second Lesson*	*Gospel*
Epiphany		Isa. 60:1–6	Eph. 3:1–6	Matt. 2:1–12
1st Sunday	A	Isa. 42:1–7	Acts 10:34–43	Matt. 3:13–17
After Epiphany	B	Isa. 61:1–4	Acts 11:4–18	Mark 1:4–11
	C	Gen. 1:1–5	Eph. 2:11–18	Luke 3:15–17, 21–22
(or the readings for the day of Epiphany, if observed on Sunday)				

Sunday	*Year*	*First Lesson*	*Second Lesson*	*Gospel*
2d Sunday After Epiphany	A	Isa. 49:3–6	1 Cor. 1:1–9	John 1:29–34
	B	1 Sam. 3:1–10	1 Cor. 6:12–20	John 1:35–42
	C	Isa. 62:2–5	1 Cor. 12:4–11	John 2:1–12
3d Sunday After Epiphany	A	Isa. 9:1–4	1 Cor. 1:10–17	Matt. 4:12–23
	B	Jonah 3:1–5, 10	1 Cor. 7:29–31	Mark 1:14–22
	C	Neh. 8:1–3, 5–6, 8–10	1 Cor. 12:12–30	Luke 4:14–21
4th Sunday After Epiphany	A	Zeph. 2:3; 3:11–13	1 Cor. 1:26–31	Matt. 5:1–12
	B	Deut. 18:15–22	1 Cor. 7:32–35	Mark 1:21–28
	C	Jer. 1:4–10	1 Cor. 13:1–13	Luke 4:22–30
5th Sunday After Epiphany	A	Isa. 58:7–10	1 Cor. 2:1–5	Matt. 5:13–16
	B	Job 7:1–7	1 Cor. 9:16–19, 22–23	Mark 1:29–39
	C	Isa. 6:1–8	1 Cor. 15:1–11	Luke 5:1–11
6th Sunday After Epiphany	A	Deut. 30:15–20	1 Cor. 2:6–10	Matt. 5:27–37
	B	Lev. 13:1–2, 44–46	1 Cor. 10:31 to 11:1	Mark 1:40–45
	C	Jer. 17:5–8	1 Cor. 15:12–20	Luke 6:17–26
7th Sunday After Epiphany	A	Lev. 19:1–2, 17–18	1 Cor. 3:16–23	Matt. 5:38–48
	B	Isa. 43:18–25	2 Cor. 1:18–22	Mark 2:1–12
	C	1 Sam. 26:6–12	1 Cor. 15:42–50	Luke 6:27–36
8th Sunday After Epiphany	A	Isa. 49:14–18	1 Cor. 4:1–5	Matt. 6:24–34
	B	Hos. 2:14–20	2 Cor. 3:17 to 4:2	Mark 2:18–22
	C	Job 23:1–7	1 Cor. 15:54–58	Luke 6:39–45
9th Sunday After Epiphany		Use readings listed for 27th Sunday after Pentecost.		

Lent

A period of forty weekdays and six Sundays, beginning on Ash Wednesday and culminating in Holy Week. In joy and sorrow during this season, the Church proclaims, remembers, and responds to the atoning death of Christ.

Sunday or Day	*Year*	*First Lesson*	*Second Lesson*	*Gospel*
Ash Wednesday	A	Joel 2:12–18	2 Cor. 5:20 to 6:2	Matt. 6:1–6, 16–18
	B	Isa. 58:3–12	James 1:12–18	Mark 2:15–20
	C	Zech. 7:4–10	1 Cor. 9:19–27	Luke 5:29–35

Sunday or Festival	*Year*	*First Lesson*	*Second Lesson*	*Gospel*
1st Sunday in Lent	A	Gen. 2:7–9; 3:1–7	Rom. 5:12–19	Matt. 4:1–11
	B	Gen. 9:8–15	1 Peter 3:18–22	Mark 1:12–15
	C	Deut. 26:5–11	Rom. 10:8–13	Luke 4:1–13
2d Sunday in Lent	A	Gen. 12:1–7	2 Tim. 1:8–14	Matt. 17:1–9
	B	Gen. 22:1–2, 9–13	Rom. 8:31–39	Mark 9:1–9
	C	Gen. 15:5–12, 17–18	Phil. 3:17 to 4:1	Luke 9:28b–36
3d Sunday in Lent	A	Ex. 24:12–18	Rom. 5:1–5	John 4:5–15, 19–26
	B	Ex. 20:1–3, 7–8, 12–17	1 Cor. 1:22–25	John 2:13–25
	C	Ex. 3:1–8, 13–15	1 Cor. 10:1–12	Luke 13:1–9
4th Sunday in Lent	A	2 Sam. 5:1–5	Eph. 5:8–14	John 9:1–11
	B	2 Chron. 36:14–21	Eph. 2:1–10	John 3:14–21
	C	Josh. 5:9–12	2 Cor. 5:16–21	Luke 15:11–32
5th Sunday in Lent	A	Ezek. 37:11–14	Rom. 8:6–11	John 11:1–4, 17, 34–44
	B	Jer. 31:31–34	Heb. 5:7–10	John 12:20–33
	C	Isa. 43:16–21	Phil. 3:8–14	Luke 22:14–30
Palm (Passion) Sunday	A	Isa. 50:4–7	Phil. 2:5–11	Matt. 21:1–11
	B	Zech. 9:9–12	Heb. 12:1–6	Mark 11:1–11
	C	Isa. 59:14–20	1 Tim. 1:12–17	Luke 19:28–40

Holy Week

The week prior to Easter, during which the church gratefully commemorates the passion and death of Jesus Christ.

Day of Holy Week	*Year*	*First Lesson*	*Second Lesson*	*Gospel*
Monday		Isa. 50:4–10	Heb. 9:11–15	Luke 19:41–48
Tuesday		Isa. 42:1–9	1 Tim. 6:11–16	John 12:37–50
Wednesday		Isa. 52:13 to 53:12	Rom. 5:6–11	Luke 22:1–16
Maundy Thursday	A	Ex. 12:1–8, 11–14	1 Cor. 11:23–32	John 13:1–15
	B	Deut. 16:1–8	Rev. 1:4–8	Matt. 26:17–30
	C	Num. 9:1–3, 11–12	1 Cor. 5:6–8	Mark 14:12–26

Day of Holy Week	*Year*	*First Lesson*	*Second Lesson*	*Gospel*
Good Friday	A	Isa. 52:13 to 53:12	Heb. 4:14–16; 5:7–9	John 19:17–30
	B	Lam. 1:7–12	Heb. 10:4–18	Luke 23:33–46
	C	Hos. 6:1–6	Rev. 5:6–14	Matt. 27:31–50

Eastertide

A fifty-day period of seven Sundays, beginning with Easter, the festival of Christ's resurrection. Ascension Day, forty days after Easter, is celebrated to affirm that Jesus Christ is Lord of all times and places.

Sunday or Festival	*Year*	*First Lesson*	*Second Lesson*	*Gospel*
Easter	A	Acts 10:34–43	Col. 3:1–11	John 20:1–9
	B	Isa. 25:6–9	1 Peter 1:3–9	Mark 16:1–8
	C	Ex. 15:1–11	1 Cor. 15:20–26	Luke 24:13–35
2d Sunday in Eastertide	A	Acts 2:42–47	1 Peter 1:3–9	John 20:19–31
	B	Acts 4:32–35	1 John 5:1–6	Matt. 28:11–20
	C	Acts 5:12–16	Rev. 1:9–13, 17–19	John 21:1–14
3d Sunday in Eastertide	A	Acts 2:22–28	1 Peter 1:17–21	Luke 24:13–35
	B	Acts 3:13–15, 17–19	1 John 2:1–6	Luke 24:36–49
	C	Acts 5:27–32	Rev. 5:11–14	John 21:15–19
4th Sunday in Eastertide	A	Acts 2:36–41	1 Peter 2:19–25	John 10:1–10
	B	Acts 4:8–12	1 John 3:1–3	John 10:11–18
	C	Acts 13:44–52	Rev. 7:9–17	John 10:22–30
5th Sunday in Eastertide	A	Acts 6:1–7	1 Peter 2:4–10	John 14:1–12
	B	Acts 9:26–31	1 John 3:18–24	John 15:1–8
	C	Acts 14:19–28	Rev. 21:1–5	John 13:31–35
6th Sunday in Eastertide	A	Acts 8:4–8, 14–17	1 Peter 3:13–18	John 14:15–21
	B	Acts 10:34–48	1 John 4:1–7	John 15:9–17
	C	Acts 15:1–2, 22–29	Rev. 21:10–14, 22–23	John 14:23–29
Ascension Day		Acts 1:1–11	Eph. 1:16–23	Luke 24:44–53
7th Sunday in Eastertide	A	Acts 1:12–14	1 Peter 4:12–19	John 17:1–11
	B	Acts 1:15–17, 21–26	1 John 4:11–16	John 17:11–19
	C	Acts 7:55–60	Rev. 22:12–14, 16–17, 20	John 17:20–26
		(or the readings for Ascension Day, if observed on Sunday)		

Pentecost

The festival commemorating the gift of the Holy Spirit to the church, and an extended season for reflecting on how God's people live under the guidance of his Spirit. The season extends from the seventh Sunday after Easter to the beginning of Advent.

Sunday	*Year*	*First Lesson*	*Second Lesson*	*Gospel*
Pentecost	A	1 Cor. 12:4–13	Acts 2:1–13	John 14:15–26
(Whitsunday)	B	Joel 2:28–32	Acts 2:1–13	John 16:5–15
	C	Isa. 65:17–25	Acts 2:1–13	John 14:25–31
1st Sunday	A	Ezek. 37:1–4	2 Cor. 13:5–13	Matt. 28:16–20
After Pentecost	B	Isa. 6:1–8	Rom. 8:12–17	John 3:1–8
(Trinity Sunday)	C	Prov. 8:22–31	1 Peter 1:1–9	John 20:19–23
2d Sunday	A	Deut. 11:18–21	Rom. 3:21–28	Matt. 7:21–29
After Pentecost	B	Deut. 5:12–15	2 Cor. 4:6–11	Mark 2:23 to 3:6
	C	1 Kings 8:41–43	Gal. 1:1–10	Luke 7:1–10
3d Sunday	A	Hos. 6:1–6	Rom. 4:13–25	Matt. 9:9–13
After Pentecost	B	Gen. 3:9–15	2 Cor. 4:13 to 5:1	Mark 3:20–35
	C	1 Kings 17:17–24	Gal. 1:11–19	Luke 7:11–17
4th Sunday	A	Ex. 19:2–6	Rom. 5:6–11	Matt. 9:36 to 10:8
After Pentecost	B	Ezek. 17:22–24	2 Cor. 5:6–10	Mark 4:26–34
	C	2 Sam. 12:1–7a	Gal. 2:15–21	Luke 7:36–50
5th Sunday	A	Jer. 20:10–13	Rom. 5:12–15	Matt. 10:26–33
After Pentecost	B	Job 38:1–11	2 Cor. 5:16–21	Mark 4:35–41
	C	Zech. 12:7–10	Gal. 3:23–29	Luke 9:18–24
6th Sunday	A	2 Kings 4:8–16	Rom. 6:1–11	Matt. 10:37–42
After Pentecost	B	Gen. 4:3–10	2 Cor. 8:7–15	Mark 5:21–43
	C	1 Kings 19:15–21	Gal. 5:1, 13–18	Luke 9:51–62
7th Sunday	A	Zech. 9:9–13	Rom. 8:6–11	Matt. 11:25–30
After Pentecost	B	Ezek. 2:1–5	2 Cor. 12:7–10	Mark 6:1–6
	C	Isa. 66:10–14	Gal. 6:11–18	Luke 10:1–9
8th Sunday	A	Isa. 55:10–13	Rom. 8:12–17	Matt. 13:1–17
After Pentecost	B	Amos 7:12–17	Eph. 1:3–10	Mark 6:7–13
	C	Deut. 30:9–14	Col. 1:15–20	Luke 10:25–37
9th Sunday	A	2 Sam. 7:18–22	Rom. 8:18–25	Matt. 13:24–35
After Pentecost	B	Jer. 23:1–6	Eph. 2:11–18	Mark 6:30–34
	C	Gen. 18:1–11	Col. 1:24–28	Luke 10:38–42
10th Sunday	A	1 Kings 3:5–12	Rom. 8:26–30	Matt. 13:44–52
After Pentecost	B	2 Kings 4:42–44	Eph. 4:1–6, 11–16	John 6:1–15
	C	Gen. 18:20–33	Col. 2:8–15	Luke 11:1–13
11th Sunday	A	Isa. 55:1–3	Rom. 8:31–39	Matt. 14:13–21
After Pentecost	B	Ex. 16:2–4, 12–15	Eph. 4:17–24	John 6:24–35
	C	Eccl. 2:18–23	Col. 3:1–11	Luke 12:13–21

Sunday	*Year*	*First Lesson*	*Second Lesson*	*Gospel*
12th Sunday After Pentecost	A	1 Kings 19:9–16	Rom. 9:1–5	Matt. 14:22–33
	B	1 Kings 19:4–8	Eph. 4:30 to 5:2	John 6:41–51
	C	2 Kings 17:33–40	Heb. 11:1–3, 8–12	Luke 12:35–40
13th Sunday After Pentecost	A	Isa. 56:1–7	Rom. 11:13–16, 29–32	Matt. 15:21–28
	B	Prov. 9:1–6	Eph. 5:15–20	John 6:51–59
	C	Jer. 38:1b–13	Heb. 12:1–6	Luke 12:49–53
14th Sunday After Pentecost	A	Isa. 22:19–23	Rom. 11:33–36	Matt. 16:13–20
	B	Josh. 24:14–18	Eph. 5:21–33	John 6:60–69
	C	Isa. 66:18–23	Heb. 12:7–13	Luke 13:22–30
15th Sunday After Pentecost	A	Jer. 20:7–9	Rom. 12:1–7	Matt. 16:21–28
	B	Deut. 4:1–8	James 1:19–25	Mark 7:1–8, 14–15, 21–23
	C	Prov. 22:1–9	Heb. 12:18–24	Luke 14:1, 7–14
16th Sunday After Pentecost	A	Ezek. 33:7–9	Rom. 13:8–10	Matt. 18:15–20
	B	Isa. 35:4–7	James 2:1–5	Mark 7:31–37
	C	Prov. 9:8–12	Philemon 8–17	Luke 14:25–33
17th Sunday After Pentecost	A	Gen. 4:13–16	Rom. 14:5–9	Matt. 18:21–35
	B	Isa. 50:4–9	James 2:14–18	Mark 8:27–35
	C	Ex. 32:7–14	1 Tim. 1:12–17	Luke 15:1–32
18th Sunday After Pentecost	A	Isa. 55:6–11	Phil. 1:21–27	Matt. 20:1–16
	B	Jer. 11:18–20	James 3:13 to 4:3	Mark 9:30–37
	C	Amos 8:4–8	1 Tim. 2:1–8	Luke 16:1–13
19th Sunday After Pentecost	A	Ezek. 18:25–29	Phil. 2:1–11	Matt. 21:28–32
	B	Num. 11:24–30	James 5:1–6	Mark 9:38–48
	C	Amos 6:1, 4–7	1 Tim. 6:11–16	Luke 16:19–31
20th Sunday After Pentecost	A	Isa. 5:1–7	Phil. 4:4–9	Matt. 21:33–43
	B	Gen. 2:18–24	Heb. 2:9–13	Mark 10:2–16
	C	Hab. 1:1–3; 2:1–4	2 Tim. 1:3–12	Luke 17:5–10
21st Sunday After Pentecost	A	Isa. 25:6–9	Phil. 4:12–20	Matt. 22:1–14
	B	Prov. 3:13–18	Heb. 4:12–16	Mark 10:17–27
	C	2 Kings 5:9–17	2 Tim. 2:8–13	Luke 17:11–19
22d Sunday After Pentecost	A	Isa. 45:1–6	1 Thess. 1:1–5	Matt. 22:15–22
	B	Isa. 53:10–12	Heb. 5:1–10	Mark 10:35–45
	C	Ex. 17:8–13	2 Tim. 3:14 to 4:2	Luke 18:1–8
23d Sunday After Pentecost	A	Ex. 22:21–27	1 Thess. 1:2–10	Matt. 22:34–40
	B	Jer. 31:7–9	Heb. 5:1–6	Mark 10:46–52
	C	Deut. 10:16–22	2 Tim. 4:6–8, 16–18	Luke 18:9–14
24th Sunday After Pentecost	A	Mal. 2:1–10	1 Thess. 2:7–13	Matt. 23:1–12
	B	Deut. 6:1–9	Heb. 7:23–28	Mark 12:28–34
	C	Ex. 34:5–9	2 Thess. 1:11 to 2:2	Luke 19:1–10

Sunday	*Year*	*First Lesson*	*Second Lesson*	*Gospel*
25th Sunday After Pentecost	A	S. of Sol. 3:1–5	1 Thess. 4:13–18	Matt. 25:1–13
	B	1 Kings 17:8–16	Heb. 9:24–28	Mark 12:38–44
	C	1 Chron. 29:10–13	2 Thess. 2:16 to 3:5	Luke 20:27–38
26th Sunday After Pentecost	A	Prov. 31:10–13, 19–20, 30–31	1 Thess. 5:1–6	Matt. 25:14–30
	B	Dan. 12:1–4	Heb. 10:11–18	Mark 13:24–32
	C	Mal. 3:16 to 4:2	2 Thess. 3:6–13	Luke 21:5–19
27th Sunday After Pentecost	A	Ezek. 34:11–17	1 Cor. 15:20–28	Matt. 25:31–46
	B	Dan. 7:13–14	Rev. 1:4–8	John 18:33–37
	C	2 Sam. 5:1–4	Col. 1:11–20	Luke 23:35–43
28th Sunday After Pentecost		Use readings listed for 8th Sunday after Epiphany.		

Special Days

It is also fitting that congregations celebrate such other days as recall the heritage of the reformed church, proclaim its mission, and forward its work and such days as recognize the civic responsibilities of the people.

Special Day	*Year*	*First Lesson*	*Second Lesson*	*Gospel*
New Year's Eve or Day	A	Deut. 8:1–10	Rev. 21:1–7	Matt. 25:31–46
	B	Eccl. 3:1–13	Col. 2:1–7	Matt. 9:14–17
	C	Isa. 49:1–10	Eph. 3:1–10	Luke 14:16–24
Christian Unity	A	Isa. 11:1–9	Eph. 4:1–16	John 15:1–8
	B	Isa. 35:3–10	1 Cor. 3:1–11	Matt. 28:16–20
	C	Isa. 55:1–5	Rev. 5:11–14	John 17:1–11
World Communion	A	Isa. 49:18–23	Rev. 3:17–22	John 10:11–18
	B	Isa. 25:6–9	Rev. 7:9–17	Luke 24:13–35
	C	1 Chron. 16:23–34	Acts 2:42–47	Matt. 8:5–13
Reformation Sunday	A	Hab. 2:1–4	Rom. 3:21–28	John 8:31–36
	B	Gen. 12:1–4	2 Cor. 5:16–21	Matt. 21:17–22
	C	Ex. 33:12–17	Heb. 11:1–10	Luke 18:9–14
Thanksgiving Day	A	Isa. 61:10–11	1 Tim. 2:1–8	Luke 12:22–31
	B	Deut. 26:1–11	Gal. 6:6–10	Luke 17:11–19
	C	Deut. 8:6–17	2 Cor. 9:6–15	John 6:24–35
Day of civic or national significance	A	Deut. 28:1–9	Rom. 13:1–8	Luke 1:68–79
	B	Isa. 26:1–8	1 Thess. 5:12–23	Mark 12:13–17
	C	Dan. 9:3–10	1 Peter 2:11–17	Luke 20:21–26

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SERVICES OF THE CHURCH

The Collects for the Christian Year

8

Services of the Church

1 Service of Word and Sacrament I
Service of Word and Sacrament II
An Order for Morning Worship

2 An Occasional Order for Evening Worship
The Order for the Service of Penitence
An Order for Home Celebration of Holy Communion

3 The Order for the Baptism of Infants
The Order for Confirmation
The Order for Receiving Communicants by Reaffirmation of Faith or by Letter of Transfer
The Order for Baptism When Administered to Believers with the Rite of Confirmation

4 The Order for Marriage

5 The Order for the Burial of the Dead

6 The Order for Ordination to the Ministry
The Order for the Installation of a Minister

7 The Lectionary

8 **The Collects for the Christian Year**

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Introduction

Services of the Church is for the assistance of the people in their corporate worship. When the church is at worship the people of God give public expression to the faith that shapes their lives. By their common actions and words they symbolize the oneness of their life in Christ.

At the heart of the corporate life of the people of God is the Service of Word and Sacrament. While this service may be used at any time, it is the chief service of the church for weekly worship. Other services are provided for use on those occasions of a congregation's life that also call for the celebration of God's presence and his work on man's behalf. Some of these, such as baptism, confirmation, marriage, ordination, and burial, mark the transition points of life where the celebration of God's presence and work expresses the singular meaning of our personal and corporate existence.

Since congregational worship requires the full involvement of the people, this book is intended for use in the pew, either in its entirety or in its several sections. By the use of bold print the people's parts are clearly indicated. Directions for the conduct and following of the services are printed in red. These rubrics are simply indicative of commonly accepted practice. Particular circumstances may require a congregation to modify the practices.

In addition to these services this book includes a lectionary and prayers (collects) for the Christian year to enable the church's proclamation and prayer to recall God's mighty work. By the use of selected Bible passages for reading in worship, and for interpretation through preaching, the people of God relive what he has done in the past and participate in what he is doing now. In this way the celebration of God's presence derives its chief meaning from the central event of human history—the life, death, and resurrection of Jesus Christ.

The lectionary included here reflects the growing ecumenical character of our worship, being informed by biblical scholarship not only in this country but abroad as well. Likewise, the prayers for the Sundays of the year, written in traditional collect form, are drawn from traditional and contemporary sources. Many of them were written especially for this book.

The grouping of the services in pamphlets and their inclusion in a ring binder make the book adaptable to a variety of situations and uses. Ministers will find it to be a convenient service book which allows the insertion of other materials and of new sections as they become available.

Beyond its practical intention the format of *Services of the Church* clearly conveys the view that the development of liturgical materials is an ongoing task. What is offered in this book is not normative but indicative. The services are in many respects quite traditional. At the same time they include important developments that have resulted from ecumenical endeavors in worship during the past quarter century. Responsible liturgical work requires faithfulness to the historic patterns of Christian worship, but it also

requires a deep sensitivity to the nature of the human situation today. It is hoped that these services, carefully prepared to show the great tradition of the Christian faith, will enable congregations and pastors to lay a firm foundation for new steps in the development of forms and materials that express the same faith in times of change and stress. The Commission on Worship of the United Church of Christ is committed to this responsibility and will continue to publish services and other materials to aid the church in its work.

Service of Word and Sacrament I appeared initially in 1964 under the title *The Lord's Day Service*. It reappeared in 1966 under its present title with slight modifications and was accompanied by Service II in contemporary English. Service I remains essentially the same in this book, but all verbs and pronouns have been modernized. In this service, and in all others where they appear, new translations of the Nicene Creed, the Gloria in Excelsis, the Sanctus, and the Lord's Prayer are used. These common translations are the work of the Commission on Worship of the Consultation for Church Union, the Inter-Lutheran Commission on Worship, and the International Commission on English in the Liturgy (Roman Catholic). Thus, in this respect and in the eucharistic structure of the services of Word and sacrament, these materials move toward an expression of the oneness of God's people in Jesus Christ.

In the preparation of *Services of the Church*, the Commission on Worship has been greatly assisted by the response of pastors and congregations to the initial drafts, including some of the occasional orders. Thus the church at large has participated in this work in a very real sense.

The members of the Commission on Worship who prepared these services are listed below. In addition, credit is due to several persons who served on the commission when much of the work was done but whose terms have since expired: Chalmers Coe, William K. Laurie, Arnold M. Kenseth, Walter H. Krebs, D. Bard Thompson, Harland G. Lewis, and Marvin P. Halverson.

The commission membership now includes: Benjamin R. Andrews, Jr., David L. Beebe, Horton M. Davies, Thomas C. Dick, Jr., John B. Forsyth, Louis H. Gunnemann, *chairman*, Frederick D. Hayes, Roger P. Horton, William A. Huenemann, Mrs. Olga Klepper, R. Howard Paine, Donald L. Powers, Friedrich O. Rest, John C. Shetler, Morris D. Slifer, Leonard A. Stark, Arthur G. Swartz, and Eugene S. Wehrli.

THE COLLECTS FOR THE CHRISTIAN YEAR

FOURTH SUNDAY BEFORE CHRISTMAS—THE BEGINNING OF ADVENT

THE COMING OF THE LORD

Most holy God, whose firm promises cannot fail and whose Son Jesus Christ is the promised Messiah and Savior, prepare us for his advent and rule through humble, teachable, and penitent hearts; in the name of Jesus Christ, our Lord. **Amen.**[1]

THIRD BEFORE CHRISTMAS—SECOND IN ADVENT

THE WITNESS OF SCRIPTURE

O God, in whom there is no darkness and whose Son is the light of the world, dispel the darkness of our ignorance and unbelief by the light and love of your gospel; through Jesus Christ our Lord. **Amen.**[2]

SECOND BEFORE CHRISTMAS—THIRD IN ADVENT

THE PREPARATION

O God, as you challenged Israel through the stern words of John the Baptist, arouse us who are at ease and sleeping in our sins, that we may hear the criticism and comfort of the gospel and prepare a highway in our hearts for the coming of Jesus Christ, our Lord. **Amen.**[3]

SUNDAY BEFORE CHRISTMAS—FOURTH IN ADVENT

GOD AT HAND

O God, because you are always watchful in your providence for the human race, we ask you to keep your church ever vigilant against cowardice and betrayal by giving us the courage of faith; through Jesus Christ our Lord. **Amen.**[4]

CHRISTMAS

O God, who in the birth of your Holy Child, Jesus, have visited and redeemed your people, grant that he may be born in

us so that we may share his joy and peace, and be strengthened to worship and serve you acceptably through him, our Lord and Savior Jesus Christ. **Amen.**[5]

O God in the highest, by the birth of your beloved Son, you have made him to be for us both Word and Sacrament; grant that we may hear your Word, receive your grace, and be made one with him born for our salvation, even Jesus Christ the Lord. **Amen.**[6]

SUNDAY AFTER CHRISTMAS

MANKIND VISITED

Lord God, who formed the earth for our habitation, make your Word so evident in our midst, that all false gods shall be left behind, and that every knee shall bow to you and every tongue declare the triumph of your strength and glory; through Christ our Savior. **Amen.**[7]

SECOND AFTER CHRISTMAS—THE SUNDAY NEAREST EPIPHANY

THE WISE MEN

O Lord, enlighten the nations with your gospel, that all people may be gathered in unity and bring to you their gifts of praise through Jesus Christ our Lord. **Amen.**[8]

THIRD AFTER CHRISTMAS—FIRST AFTER EPIPHANY

THE PRESENTATION OF CHRIST

Astonish your people again, O Lord, with the revelation of your Son, and grant them to know what things they ought to do and to have grace and power to fulfill your commandment; through Jesus Christ our Lord. **Amen.**[9]

FOURTH AFTER CHRISTMAS—SECOND AFTER EPIPHANY

HIS MINISTRY

Eternal God, whose only Son identified with our broken humanity through baptism, lift us by the strength of his grace that we may serve you without stumbling and please you without failing; through Jesus Christ our Lord. **Amen.**[10]

FIFTH AFTER CHRISTMAS—THIRD AFTER EPIPHANY

THE CALL OF THE DISCIPLES

Gracious God, our Father, whose love for all men is revealed in Jesus Christ, grant that we may hear the good news of salvation, and like the disciples of old respond to the Savior's call. **Amen.**[11]

SIXTH AFTER CHRISTMAS—FOURTH AFTER EPIPHANY

HIS MIGHTY WORKS

Gracious Father, who in the sending of your Son Jesus Christ have given us the gift of new life, strengthen and inspire our faith by the power of your Holy Spirit, that we may bear witness to his mighty acts in deeds of helpfulness; through the same Jesus Christ our Lord. **Amen.**[12]

SEVENTH AFTER CHRISTMAS—FIFTH AFTER EPIPHANY

THE BLESSINGS OF DISCIPLESHIP

Eternal Source of wisdom and righteousness, implant within our persons the germinating seeds of truth, that all our days may bring forth the blessings of discipleship; through Jesus Christ our Lord. **Amen.**[13]

SIXTH AFTER EPIPHANY

THE TRANSFIGURATION

Almighty God, you are hidden in mystery, yet out of the greatness of your love you have shown yourself to us through Moses and the prophets and especially in the person of our Lord Jesus Christ. Grant now that as his light shines forth in the darkness we may have the eyes of faith to see his glory, and having seen him to become like him. **Amen.**[14]

SEVENTH AFTER EPIPHANY

THE WAY OF CHRIST

Gracious Father, whose Son has revealed the servant role that should exist among us, keep us from competing with one another for prestige and honor, so that praise and worship may be reserved for you alone. **Amen.**[15]

EIGHTH AFTER EPIPHANY

REDEMPTION AT HAND

O God of faithfulness, acting with steadfast love toward your people in every age and generation, grant us now the gift of faith, that we, like our fathers before us, may receive mercy and grace to help in every time of need; through Jesus Christ our Lord. **Amen.**[16]

ASH WEDNESDAY

O God, whose Spirit searches all things, enable us to lay aside those disguises which we wear in the light of day and to bare ourselves with all our weakness and sin naked to your sight. Make us strong enough to bear the vision of the truth, and to have done with all falsehood, pretense, and hypocrisy, so that we may see things as they are, and dedicate ourselves to you. **Amen.**[17]

SIXTH SUNDAY BEFORE EASTER—FIRST IN LENT

TEMPTATION

Gracious God, our Father, who ministered to the Christ in moments of trial and temptation, be near to us in such times and help us to overcome by the strength of your Word which alone is truth; through the same Jesus Christ our Lord. **Amen.**[18]

FIFTH BEFORE EASTER—SECOND IN LENT

REPENTANCE

Eternal God our Father, by whose love we are accepted and understood, grant us grace to see the error of our ways and the pretensions by which we hide our condition, and by your Holy Spirit lead us to repentance and renewal. **Amen.**[19]

FOURTH BEFORE EASTER—THIRD IN LENT

FORGIVING ONE ANOTHER

Loving and patient Father, always forgiving us in our repeated sins, help us to face honestly our pettiness and resentment about the real and imagined injuries inflicted on us by others, and grant us your gifts of patience, understanding, and the

ability to forgive, so that your kingdom of peace and brotherhood may be realized; through the grace of our Lord Jesus Christ. **Amen.**[20]

THIRD BEFORE EASTER—FOURTH IN LENT

OUR SUSTENANCE

Almighty God, who sent your Son to be the Bread of Life, grant that coming to him we may never hunger, and believing in him we may never thirst; that, refreshed by the power of his sustaining presence we may walk without fear; through the same Jesus Christ our Lord. **Amen.** [21]

SECOND BEFORE EASTER—PASSION SUNDAY

THE CROSS

O Lord, who inspired your chosen people to leave their bondage in Egypt that they might worship and serve you, grant us vision to see the good and scorn the wrong, and courage to labor for what is right, that we may be freed from the slaveries that enthrall us to glorify you in word and deed; through Jesus Christ our Lord. **Amen.**[22]

SUNDAY BEFORE EASTER—PALM SUNDAY

O God, we praise you for the Master who rode triumphantly into the city of his fathers as a Messiah to save and not as a conqueror to destroy; grant that he may ride on in majesty without being denied until all men recognize him as King and Lord, for the peace of the world and the glory of your name. **Amen.**[23]

MAUNDY THURSDAY

O Lord Jesus Christ, who ordained the broken body and shed blood to be a pledge of your love, and a continual remembrance of your passion; grant that as we celebrate this sacrament by faith with thanksgiving, we may grow into your fullness and finally be received into your everlasting kingdom. **Amen.**[24]

O Christ, who washed the feet of the disciples on the night of your betrayal; wash from us the stains of our disobedience, that we may not fail you in the hour of trial, but follow you through every anguish and profess you to the world. **Amen.**[25]

GOOD FRIDAY

Forbid, O God, that we should forget the redemption of the world through our Lord Jesus, who bore our griefs and carried our sorrows! Draw us closer to the cross that his suffering and death may open our hearts to the mystery of your love; through your Son in whom is the forgiveness of sin, and life everlasting. **Amen.**[26]

EASTER DAY

Risen and victorious Christ, surprise us with joy as you surprised the visitors at your tomb on that first Easter morning, that we may experience your glorious resurrection, and be worthy instruments of your love and power for the glory of your name and the advancement of your ministry. **Amen.**[27]

Almighty God, who raised up Jesus from the dead, give us such trust in you that we may rejoice all our days, looking to that perfect day when we shall feast in the kingdom with Christ our Lord, to whom be praise and glory, evermore. **Amen.**[28]

SUNDAY AFTER EASTER

MY LORD AND MY GOD

Lord Jesus, sharing the benefits of your victory with all who are faithful, grant that the glory of the resurrection may be known to us in Word and sacrament, and your everlasting presence realized among us, so that we testify to your victory over the powers of evil, and show forth the new life we have in you; and to you shall be all honor and glory. **Amen.**[29]

SECOND AFTER EASTER

AN ENDURING RELATIONSHIP

Eternal Shepherd of mankind, lead us in the path of righteousness and guide us by the inspiration of your Spirit that goodness and mercy shall follow us during the length of our days and bring recognition to your name; through Jesus Christ our Lord. **Amen.**[30]

THIRD AFTER EASTER

THE LIGHT OF THE WORLD

O God, the Revealer of the distortions we cherish, turn the light of your healing judgment upon our blindness that our eyes may be opened to behold the figure of Christ whose own we are, whose Spirit we embrace, and by whose light we live for the glory of your name. **Amen.**[31]

FOURTH AFTER EASTER

THE WAY, THE TRUTH, THE LIFE

O God, in whose hands are life and death, keep before us the challenge and excitement of the truth found in Christ, that all our days may be spent in preparing the way of the Lord for the coming of his kingdom and for that life which is both realized and eternal. **Amen.**[32]

FIFTH AFTER EASTER

GOING TO THE FATHER

Because you have suffered all things for our sake, Lord Jesus, and received the crown of victory over the grave, dominion over the worlds, and lordship over all things, speak to us the word we need that we may boldly confess your name with our lips, believe your promises in our hearts, and share your riches with all men; and to you shall be given the glory. **Amen.**[33]

ASCENSION DAY

Almighty God, who gave our Lord Jesus Christ the place of honor and made him ruler of all things, as we acknowledge his rule over us, empower us to work toward the fulfillment of his kingdom in the whole earth, that all men may learn to live as brothers and acknowledge you as God and Father of all; through the same Jesus Christ our Lord. **Amen.**[34]

SIXTH AFTER EASTER—SUNDAY AFTER ASCENSION

THE GREAT HIGH PRIEST

As you shared our humanity, Lord Jesus, now minister to us amid our temptation and ignorance; grant us confidence in your

mercy, fill us with your loving passion for all men, and draw us into the perfect unity of love which is yours with the Father. **Amen.**[35]

PENTECOST

O God of the universe, near to all who call upon you in spirit and truth, inspire and strengthen us who are assembled in this fellowship, that with Christians of every race and nation we may recognize your power; for the sake of Jesus Christ our Lord. **Amen.**[36]

O God, who in all ages have sent forth your power to make holy the faithful, let the flame of your Spirit so kindle and cleanse your church, that in purity and strength we may present before you the glad offering of our lives; through Jesus Christ our Lord. **Amen.**[37]

SUNDAY AFTER PENTECOST—TRINITY SUNDAY

Almighty and everlasting God, revealing yourself as Father, Son, and Holy Spirit, and living and reigning throughout history, grant that we may always hold firmly and joyfully to this faith, and living in praise of your divine majesty, may finally be one in you. **Amen.**[38]

SECOND AFTER PENTECOST

THE COVENANT BOND

Since you have made a solemn agreement with your people, eternal Father, through patriarch, prophet, and priest, look with approval upon us and be our guide and strength, that we may be found faithful in the fulfillment of your promises and the realization of your claims; through Jesus Christ. **Amen.**[39]

THIRD AFTER PENTECOST

GOD'S CHOOSING

Remember, O Lord, what you have fashioned in us, and not what we deserve; and as you have called us to your service, make us worthy of our calling; through Jesus Christ our Lord. **Amen.**[40]

FOURTH AFTER PENTECOST

GOD'S DELIVERANCE

Eternal Father, revealing yourself in law and grace, mercifully grant that our righteousness may reach beyond walls and above prohibitions, so that love's sacrifice is enthroned and conduct is prompted by faith and concern; through Jesus Christ our Lord. **Amen.**[41]

FIFTH AFTER PENTECOST

MAN'S CHOICE

Grant to us, Lord, the spirit to know and to choose the things that are right, that we, who cannot do anything that is good without you, may be enabled to live according to your will; through Jesus Christ our Lord. **Amen.**[42]

SIXTH AFTER PENTECOST

FREEDOM IN THE GOSPEL

You know us better than we know ourselves, O Lord, and yet you love us; forgive that lack and willfulness in us from which we cannot free ourselves, except through the work of Jesus Christ our Lord. **Amen.**[43]

SEVENTH AFTER PENTECOST

JUDGMENT

Almighty and everlasting God, always more ready to hear than we are to pray, and willing to give more than we desire or deserve, pour upon us the abundance of your mercy, forgiving us those things of which our consciences are afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ your Son, our Lord. **Amen.**[44]

EIGHTH AFTER PENTECOST

GOD IS FAITHFUL

Faithful Father, against whom no revolt can succeed, help us to welcome your gracious forgiveness that with joy we, the

victims of our own sin, may know ourselves accepted through him who loved us. **Amen.**[45]

NINTH AFTER PENTECOST

GOD AND MAN'S UNFAITHFULNESS

Eternal God, merciful in all your acts and holding in your hands both life and death, enable us to accept the mystery of your faithfulness, that no unfaithfulness of ours may destroy our relationship with you; in the name of Jesus. **Amen.**[46]

TENTH AFTER PENTECOST

THE WILL OF GOD

O God, whose way of truth is made known in the teaching of your Son, deliver us from a desire to ask trick questions and to seek easy answers for life's deepest needs and the world's greatest problems, and help us to seek and to accept the surprising and staggering demands placed upon us, through Jesus Christ our Lord. **Amen.**[47]

ELEVENTH AFTER PENTECOST

THE STATE

O God, worthy of honor and reverence, grant us courage to live honorably among men, yet with freedom, that those who have the rule and authority may be worthy of our respect and service, and that all of us together as your servants may glorify you; through Jesus Christ our Lord. **Amen.**[48]

TWELFTH AFTER PENTECOST

THE TEMPTATION OF THOSE IN AUTHORITY

O God, whose intention is that the church create prophets in our midst and heed them, alert our hearing and compel our doing, that the task of enacting your will may be fulfilled by us through Jesus Christ our Lord. **Amen.**[49]

THIRTEENTH AFTER PENTECOST

THE CHURCH IN THE WORLD

Eternal God, whose Son was robed in the rags of the poor and whose home was with the homeless, grant us the privilege of walking with him to visit the sick, to clothe the naked, and to feed the hungry, that in these acts of mercy we may behold the glory of his righteousness. **Amen.**[50]

FOURTEENTH AFTER PENTECOST

LOVE TOWARD NEIGHBOR

O God, whose will is that we surprise with kindness and disarm with love, show us the need of our neighbor and strengthen us to fill it with joy, that you may be known in the common acts of every day; through Jesus Christ our Lord. **Amen.**[51]

FIFTEENTH AFTER PENTECOST

THE FAMILY

Almighty God, whose Son Jesus Christ shared the life of an earthly home, send your blessing upon all families that parents and children may be bound one to another by mutual love; through him who became a child and learned obedience to your will, Jesus Christ our Lord. **Amen.**[52]

SIXTEENTH AFTER PENTECOST

DAILY WORK

Since, O Lord, you call men to serve you in their daily work and in their common tasks, grant us a readiness to recognize that call and a willingness to respond; through Jesus Christ our Lord. **Amen.**[53]

SEVENTEENTH AFTER PENTECOST

CHRISTIAN GIVING

Lord Jesus, who for our sake became poor that by your poverty we might become rich, stimulate your people so to give of themselves and their substance as to acknowledge that they belong wholly to you; for your own sake. **Amen.**[54]

EIGHTEENTH AFTER PENTECOST

THE UNITY OF THE CHURCH

O God, who in Jesus Christ our Lord have laid the foundation for the church, enable us now as fellow workmen for Christ to build faithfully on his foundation, giving form to a church without divisions or strife, but of mutual reconciliation, so that we may be a worthy temple for your living Presence. **Amen.**[55]

NINETEENTH AFTER PENTECOST

THE WITNESS OF THE CHURCH

Lord of the universe and Head of the church, to whom every knee should bow and every tongue confess, keep us sensitive to the convicting power of the Holy Spirit so that our witness may be unashamed and our example convincing, and everyone may acknowledge the eternal Father; through Jesus Christ. **Amen.**[56]

TWENTIETH AFTER PENTECOST

THE MINISTERIAL OFFICE

Almighty God, Giver of all good things, through whom a diversity of ministrations has been appointed, mercifully behold your servants who are called to the ministry, and so fill them with your Holy Spirit that, both by word and good example, they may faithfully and joyfully serve you, to the glory of your name and the building up of your church; through Jesus Christ our Lord. **Amen.**[57]

TWENTY-FIRST AFTER PENTECOST

PRAYER AND WORSHIP

Look graciously upon us, O Holy Spirit, and give us for our blessing thoughts that pass into prayer, prayers that pass into love, and love that passes into life with you forever. **Amen.**[58]

TWENTY-SECOND AFTER PENTECOST

THE LOVE OF GOD

Since you have prepared for those who love you, our Father,

such good things as pass man's understanding, pour into our hearts such love toward you, that we, loving you in all and above all, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord. **Amen.**[59]

TWENTY-THIRD AFTER PENTECOST

JOY

Lord Jesus, as you have come from the Father and have returned to him again, bring us to the Father also, that our sorrows may be changed to rejoicing and that all the world may know the truth of your promises. **Amen.**[60]

TWENTY-FOURTH AFTER PENTECOST

THE KINGDOM

Almighty God, whose kingdom knows no end, ever present but always beyond us, strengthen your people who are laboring for the happiness and welfare of all people that they may find in you their salvation and peace; through Jesus Christ our Lord. **Amen.**[61]

TWENTY-FIFTH AFTER PENTECOST

CHRISTIAN HOPE

O God, the Protector of all who trust in you, without whom nothing is strong, nothing is holy, increase and multiply upon us your mercy, that with you as our ruler and guide we may so pass through things temporal, that we lose not the things eternal; for Jesus Christ's sake. **Amen.**[62]

TWENTY-SIXTH AFTER PENTECOST

LIFE ETERNAL

Eternal God and Author of everlasting life, lead us day by day that we may affirm the future with confidence and be made worthy citizens of the new age; through Jesus Christ our Lord. **Amen.**[63]

TWENTY-SEVENTH AFTER PENTECOST

THE DAY OF THE LORD

O God, never sleeping but watching with infinite care over your children, keep us from growing weary of waiting for the manifestation of your love lest we fall asleep, and miss the glory of your appearing; in the name and for the sake of Jesus Christ our Lord. **Amen.**[64]

COLLECTS FOR SPECIAL DAYS

A DAY OF MEMORIAL

Eternal God, to whom we ascribe all honor and power, we praise you for all your deeds of strength and glory, especially for the gift of eternal life to all faithful witnesses who have finished their course and are now at rest with you, and we pray you to grant us a true faith that we too may hear and live, now and forever; through Jesus Christ. **Amen.**[65]

FESTIVAL OF THE CHRISTIAN HOME

O God of love, who blessed the home of our Lord Jesus, where the love of your name was taught, bless the homes of the world today that all people may be taught to love and serve you with heart and soul and mind; through Jesus Christ our Lord. **Amen.**[66]

LABOR SUNDAY

O Master Workman, whose hands toiled for the welfare of men, help us to see, through the complexities of our daily work, that our labors may dignify your name and protect the sanctity of life; through the same Jesus Christ our Lord. **Amen.**[67]

REFORMATION SUNDAY

O God, our Refuge, our Strength, and our Help in time of trouble, enable us to be still and to know you as our true Defender, that we may continue in your word and know the truth that will make us free; through Jesus Christ our Lord. **Amen.**[68]

THANKSGIVING

Gracious Father, from whom we have received the fruits of the earth and life together, remembering your goodness we ask that you continue to nourish us and give us thankful hearts, that we may rightly share ourselves and our substance with all

men; through Jesus Christ who as the living bread gives life to the world. **Amen.**[69]

DAY OF HUMILIATION AND PRAYER

Almighty and merciful Father, whose love is never ending and whose forgiveness reaches out to all those in alienation and sin, remember us in this hour of our need and grant that your presence may bring meaning into our confused lives, turning despair to purposeful action and sorrow into joy; through him who died and rose again. **Amen.**[70]

Sources of Collects

1. The collects were prepared by the United Church of Christ Commission on Worship. Individual members are identified in the notes that follow, and acknowledgments are made to quoted sources. The collect for the Fourth Sunday before Christmas was written by Horton Marlais Davies.
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8. R. Howard Paine
9. *Book of Worship,* Evangelical and Reformed Church, adapted from Collect for the 1st Sunday after the Epiphany
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16. Fred Wehrenberg
17. Traditional—Orchard
18. Clarence Huprich
19. Robert C. Stanger
20. Robert Charles Johnson
21. John Wallace Suter from *Prayers of the Spirit* (New York: Harper & Brothers, 1943)
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23. Adapted by Friedrich O. Rest from a traditional prayer
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70. Eugene S. Wehrli

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A NEW SONG

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Introduction

Recent years have created a radical transformation in liturgical and religious music of a kind not experienced before.

The dynamics of a new time have created the need for a fitting expression to a relevant church existing in dialogue with the world. This has followed on the heels of reform that accompanies ecumenical reexamination and which crowds into the life of the church as an aftermath of the current insistence upon renewal.

Such needs are not capricious nor wilful but come as the logical inheritance of the Christian church, a church which has always maintained as one of its basic points of reference the common humanity of man as it has been expressed by each successive generation of man. Forms of worship, no less than styles of living, have begun to respond to the relentless questioning of our age in its search for new forms that truly reflect present realities.

Boredom, emptiness of form and static self-satisfaction are no longer meaningful alternatives for a music of our time.

The rejection of conformism and institutional malaise which permeates the entire society and lends our time its distinctive flavor forces in upon the church as well as upon our secular institutions the need for change. *A Mighty Fortress* and *The Old Rugged Cross* are not easily reconciled to the music of Duke Ellington, Dave Brubeck, the Beatles and Bob Dylan. Yet they all must be seen as having been, or as being directed to, the same expressive end.

Both old and new are capable of providing their adherents with a sense of ways in which the church can create joyous song related to its spiritual needs.

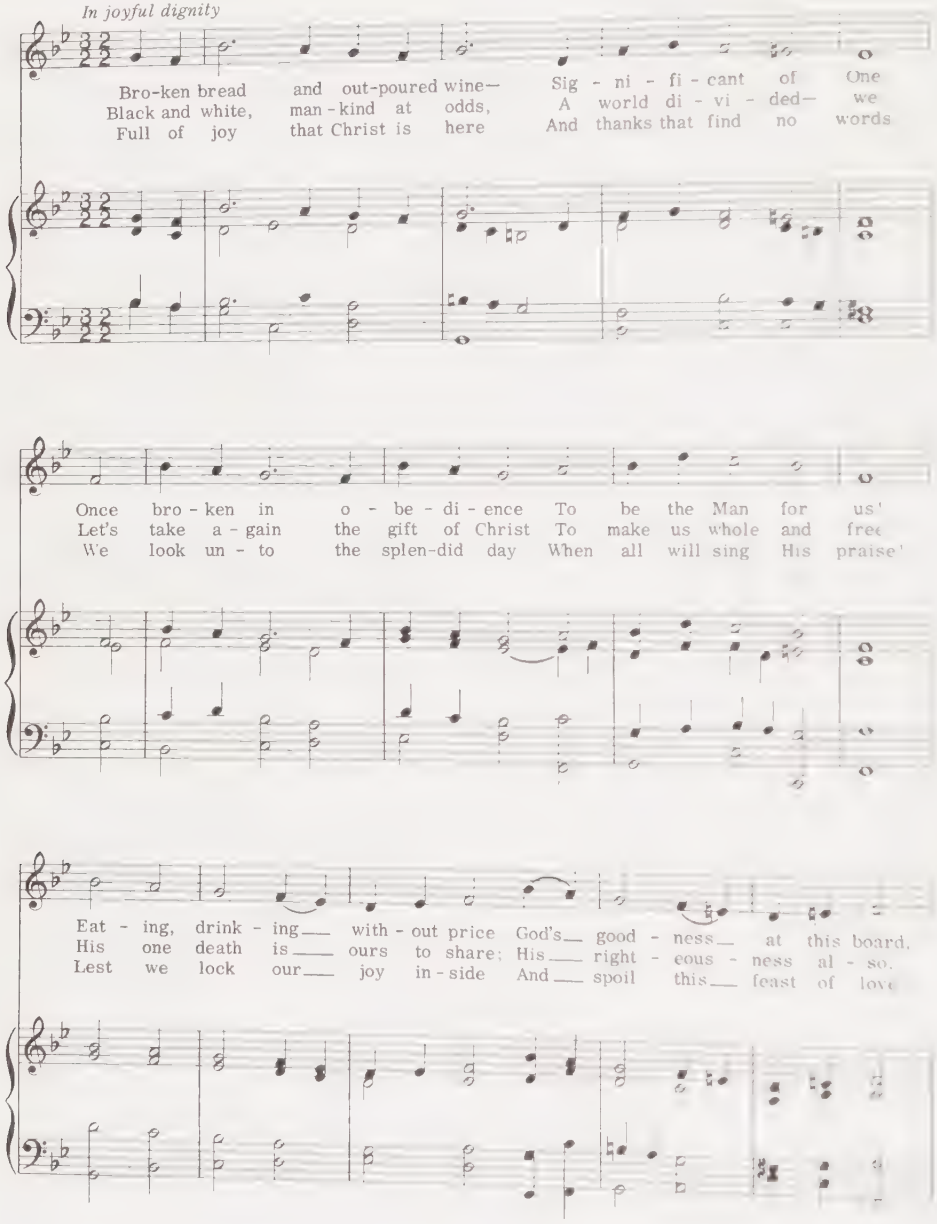
Drawing upon many traditions and merging them anew, composers today are providing the church with an unprecedented array of liturgical music and promise to move further and faster than in many cases the church finds itself able to proceed.

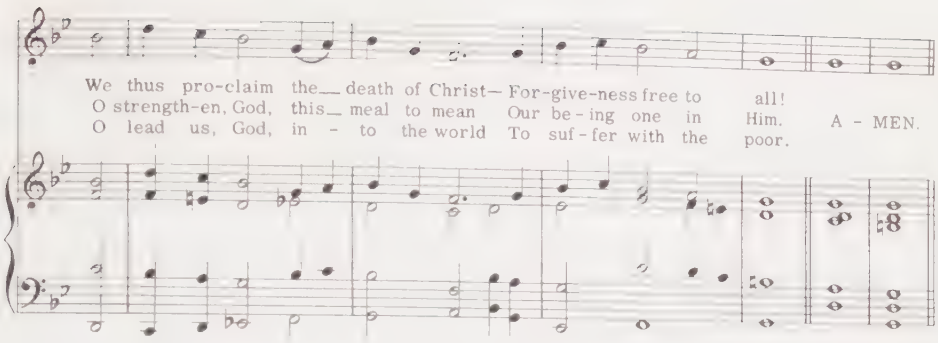
In a first experimental effort to provide its members an opportunity to prepare itself for a renewal of religious song, the Hymnal Committee, appointed by the Commission on Worship and the Division of Publication, acting upon instruction of General Synod has prepared a group of 12 Hymns as a supplement to those presently in use. Some of these have been written especially for this booklet. Others have already been published elsewhere. Some are spirituals, presented to our churches for the first time.

A Communion Hymn

Jos. Willcox Jenkins, 1968
7.6.8.6 D

Scott McCormick, Jr., 1968
In joyful dignity


Bro-ken bread and out-poured wine— Sig - ni - fi - cant of One
Black and white, man-kind at odds, A world di - vi - ded— we
Full of joy that Christ is here And thanks that find no words
Once bro - ken in o - be - di - ence To be the Man for us'
Let's take a - gain the gift of Christ To make us whole and free
We look un - to the splen-did day When all will sing His praise'
Eat - ing, drink - ing with - out price God's good - ness at this board,
His one death is ours to share; His right - eous - ness al - so,
Lest we lock our joy in-side And spoil this feast of love

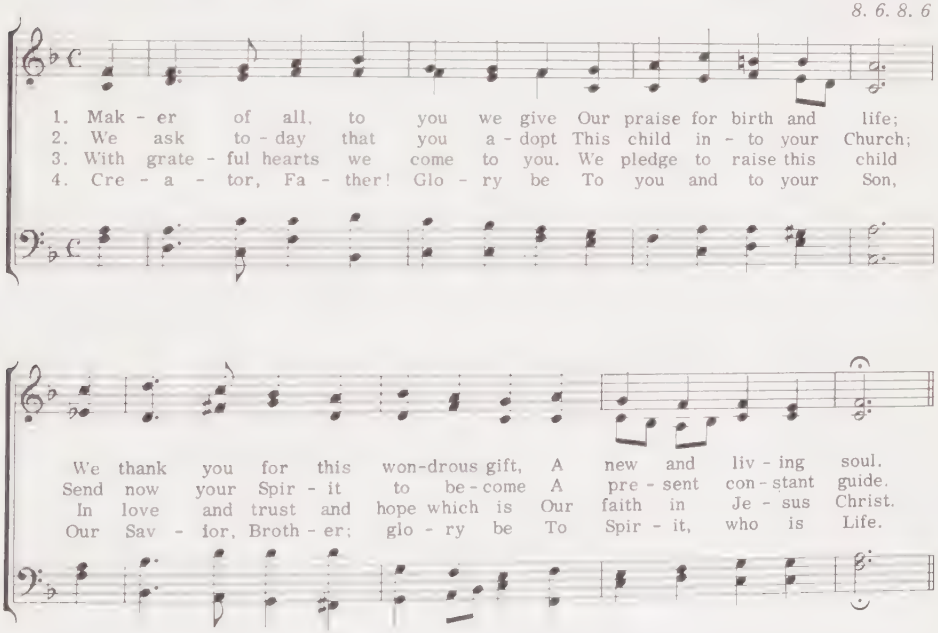

We thus pro-claim the death of Christ— For-give-ness free to all!
O strength-en, God, this meal to mean Our be-ing one in Him. A - MEN.
O lead us, God, in - to the world To suf-fer with the poor.

Maker of All, to You We Give

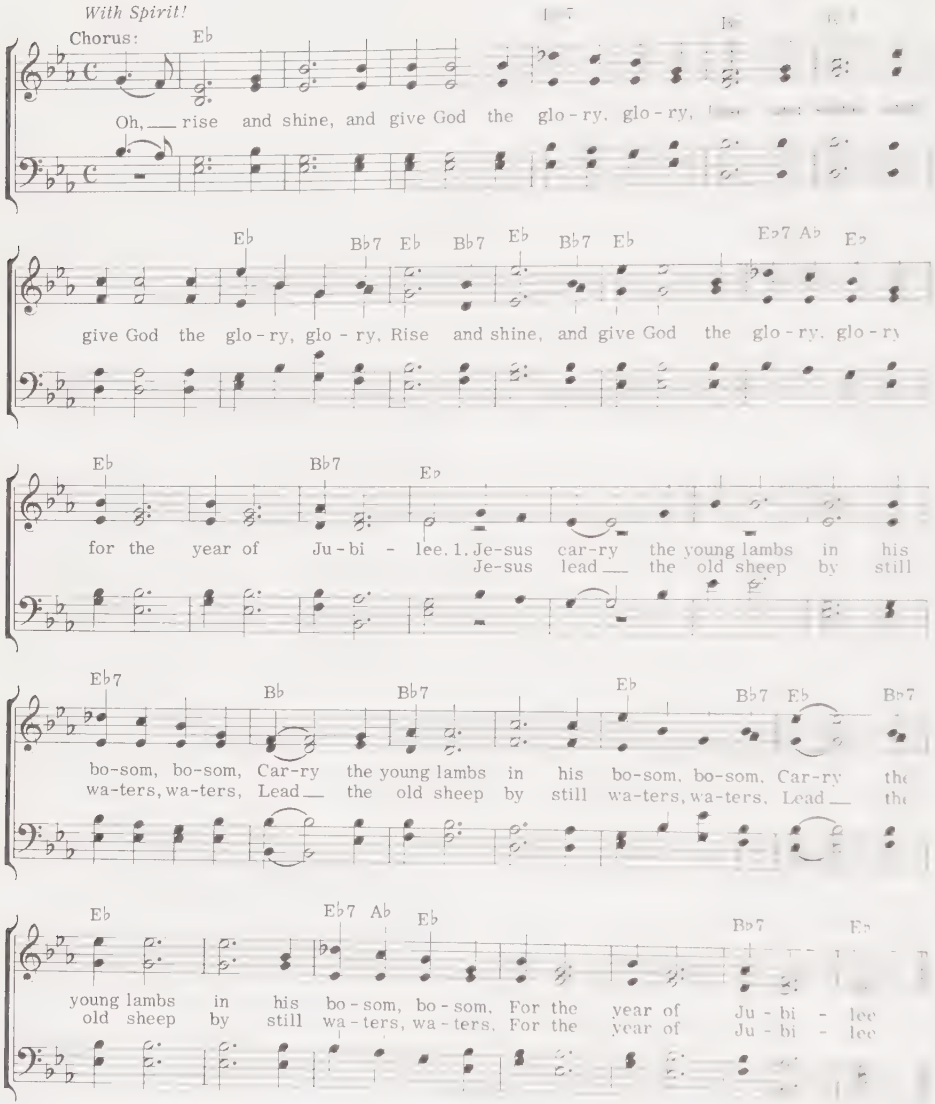
(a Hymn of Baptism)

Pamela-Rae Yeager, 1968

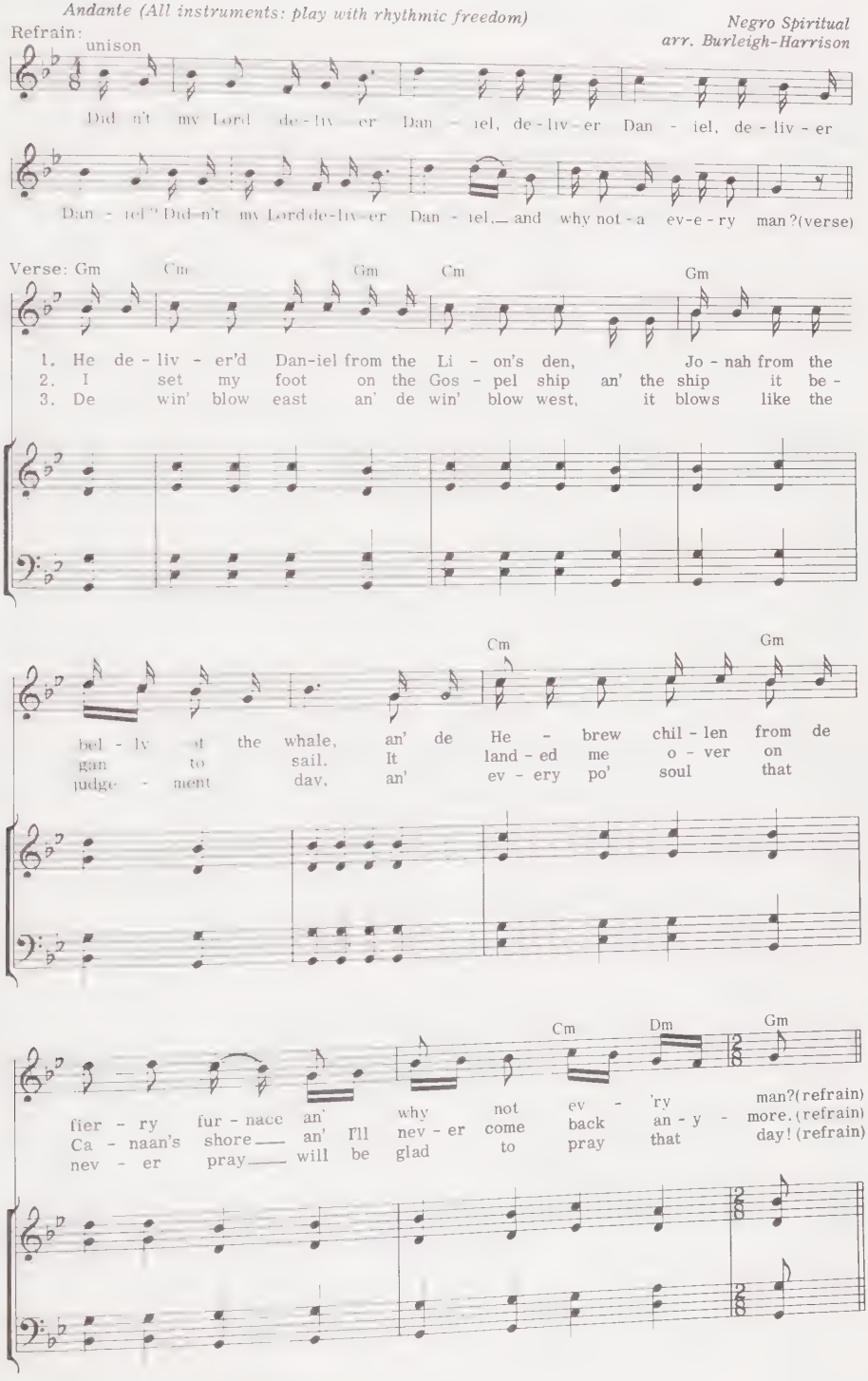
NORTH PARK
David L. Thorburn, 1968
8. 6. 8. 6


1. Mak - er of all, to you we give Our praise for birth and life;
2. We ask to - day that you a - dopt This child in - to your Church;
3. With grate - ful hearts we come to you. We pledge to raise this child
4. Cre - a - tor, Fa - ther! Glo - ry be To you and to your Son,
We thank you for this won-drous gift, A new and liv - ing soul.
Send now your Spir - it to be - come A pre - sent con - stant guide.
In love and trust and hope which is Our faith in Je - sus Christ.
Our Sav - ior, Broth - er; glo - ry be To Spir - it, who is Life.

Rise and Shine

Negro Spiritual

With Spirit!
Chorus:
Oh, rise and shine, and give God the glo-ry, glo-ry,
give God the glo-ry, glo-ry, Rise and shine, and give God the glo-ry, glo-ry
for the year of Ju-bi-lee. 1. Je-sus car-ry the young lambs in his
Je-sus lead the old sheep by still
bo-som, bo-som, Car-ry the young lambs in his bo-som, bo-som, Car-ry
wa-ters, wa-ters, Lead the old sheep by still wa-ters, wa-ters, Lead
young lambs in his bo-som, bo-som, For the year of Ju-bi-lee
old sheep by still wa-ters, wa-ters, For the year of Ju-bi-lee

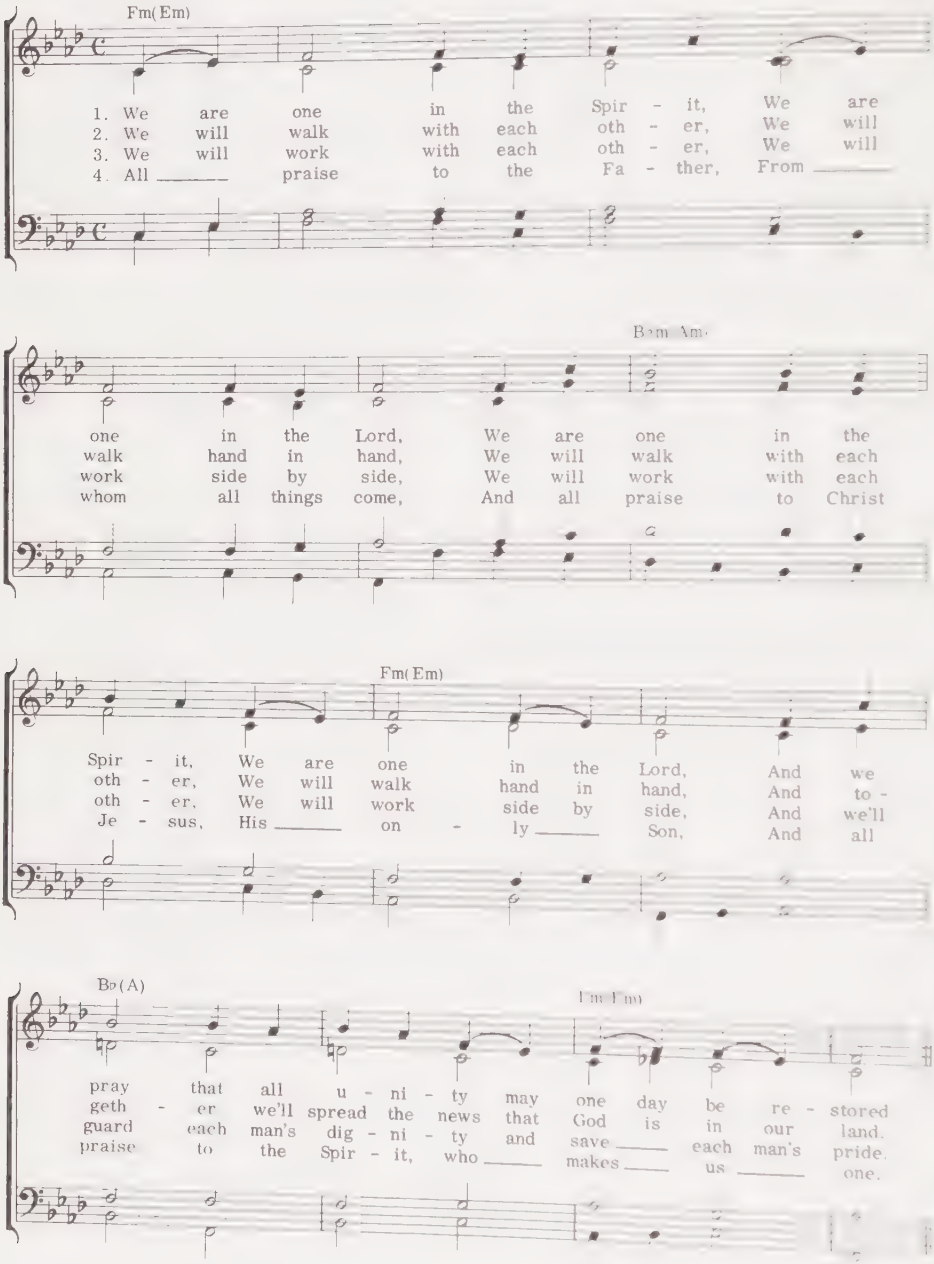
2. Oh, come on, mourners, get you ready, ready,
Come on, mourners, get you ready, ready, *(Repeat)*
For the year of jubilee;
You may keep your lamps trimmed and burning, burning,
Keep your lamps trimmed and burning, burning, *(Repeat)*
For the year of jubilee.
Cho. --Oh, rise and shine, etc.

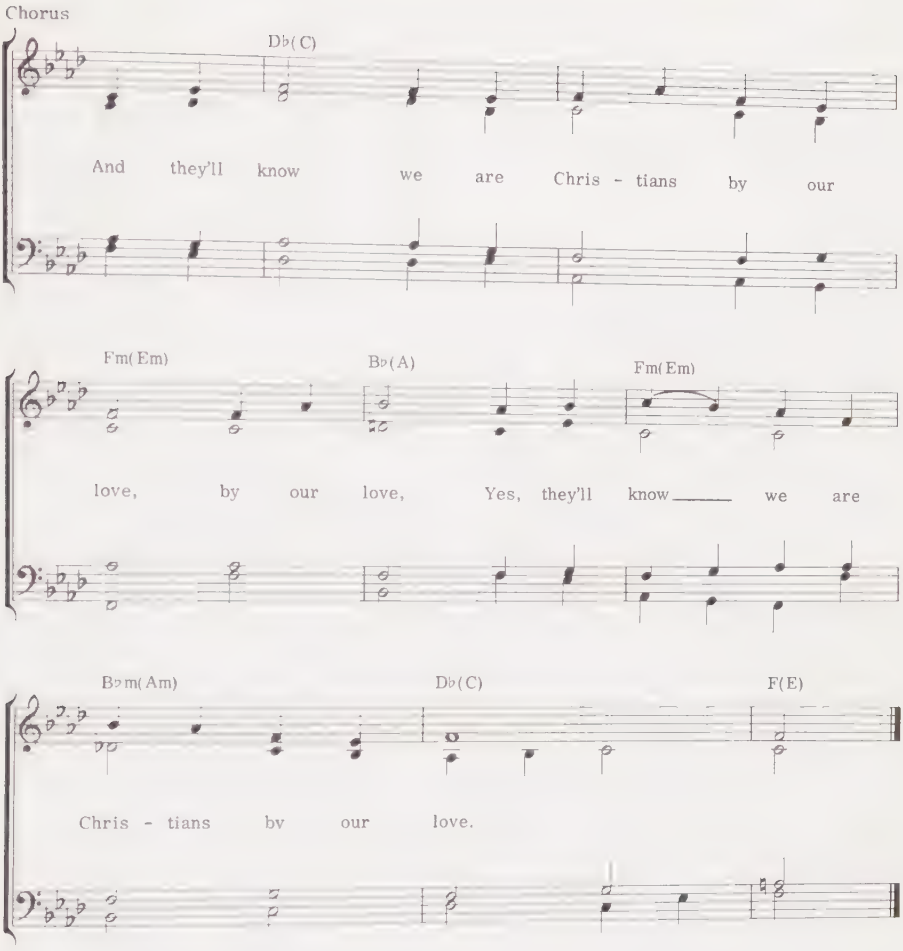
3. Oh, come on, children, don't be weary, weary,
Come on, children, don't be weary, weary, *(Repeat)*
For the year of jubilee;
Oh, don't you hear them bells a-ringing, ringing,
Don't you hear them bells a-ringing, ringing, *(Repeat)*
For the year of jubilee.
Cho. --Oh, rise and shine, etc.

Andante (All instruments: play with rhythmic freedom)
Negro Spiritual
arr. Burleigh-Harrison
Refrain:
unison
Did n't my Lord de - liv er Dan - iel, de - liv - er Dan - iel, de - liv - er
Dan - iel? Did n't my Lord de-liv-er Dan - iel, and why not - a ev-e - ry man?(verse)
Verse: Gm Cm Gm Cm Gm
1. He de - liv - er'd Dan-iel from the Li - on's den, Jo - nah from the
2. I set my foot on the Gos - pel ship an' the ship it be -
3. De win' blow east an' de win' blow west, it blows like the
Cm Gm
bel - ly of the whale, an' de He - brew chil - len from de
gan to sail. It land - ed me o - ver on
judge - ment day. an' ev - ery po' soul that
Cm Dm Gm
fier - ry fur - nace an' why not ev - 'ry man?(refrain)
Ca - naan's shore an' I'll nev - er come back an - y - more.(refrain)
nev - er pray will be glad to pray that day!(refrain)

They'll Know We Are Christians

Peter Scholtes, 1966

ST. BRENDAN'S
7. 6. 7. 6. 8. 6 with Chorus
Music and Words by Peter Scholtes, 1966
Organ Har., Dennis Fitzpatrick


Fm(Em)
1. We are one in the Spir - it, We are
2. We will walk with each oth - er, We will
3. We will work with each oth - er, We will
4. All _____ praise to the Fa - ther, From _____
B♭m Am
one in the Lord, We are one in the
walk hand in hand, We will walk with each
work side by side, We will work with each
whom all things come, And all praise to Christ
Fm(Em)
Spir - it, We are one in the Lord, And we
oth - er, We will walk hand in hand, And to -
oth - er, We will work side by side, And we'll
Je - sus, His _____ on - ly _____ Son, And all
B♭(A)
pray that all u - ni - ty may one day be re - stored
geth - er we'll spread the news that God is in our land.
guard each man's dig - ni - ty and save _____ each man's pride.
praise to the Spir - it, who _____ makes _____ us _____ one.



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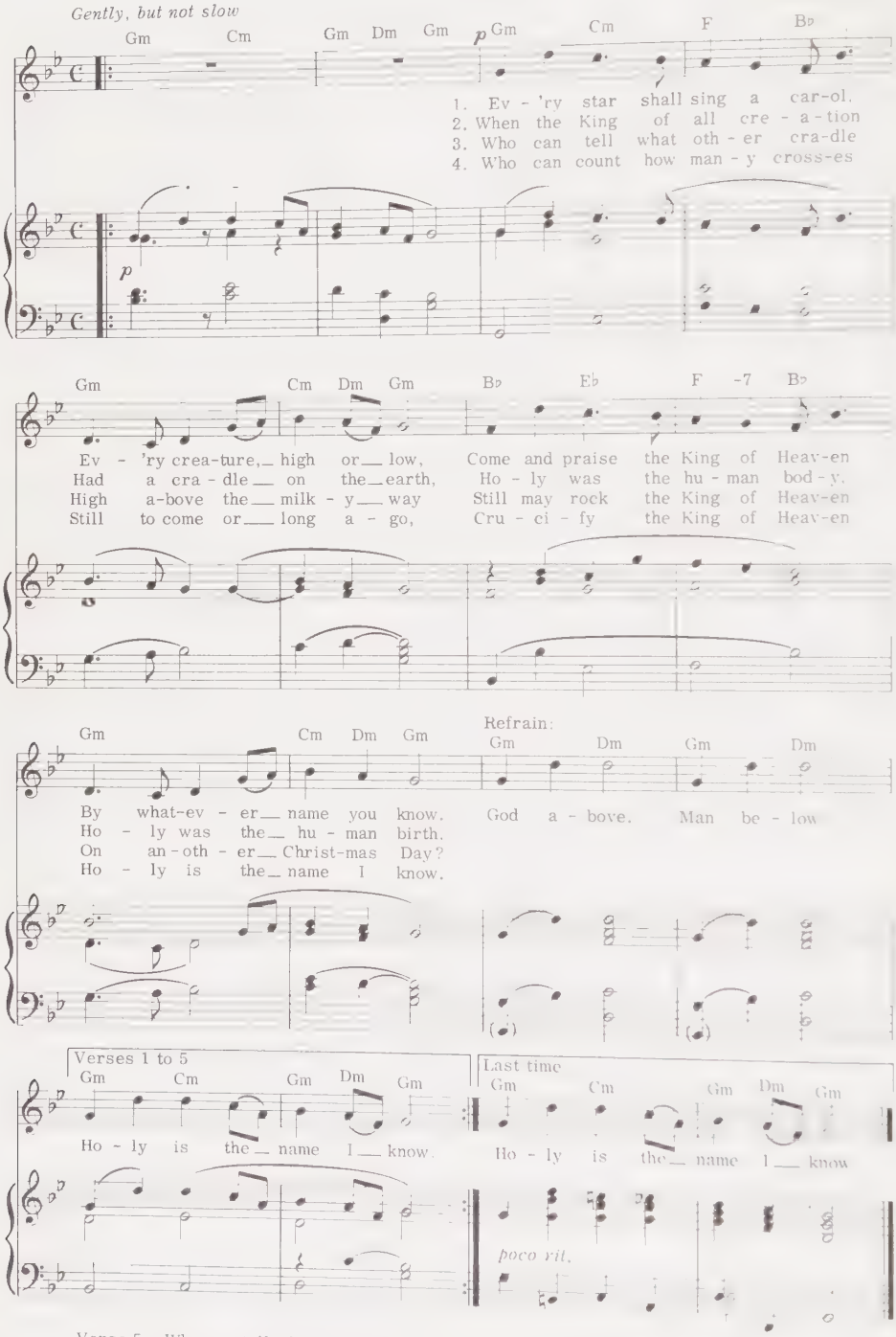
Every Star Shall Sing a Carol

Sydney Carter, 1961
8.7.8.7 with Refrain

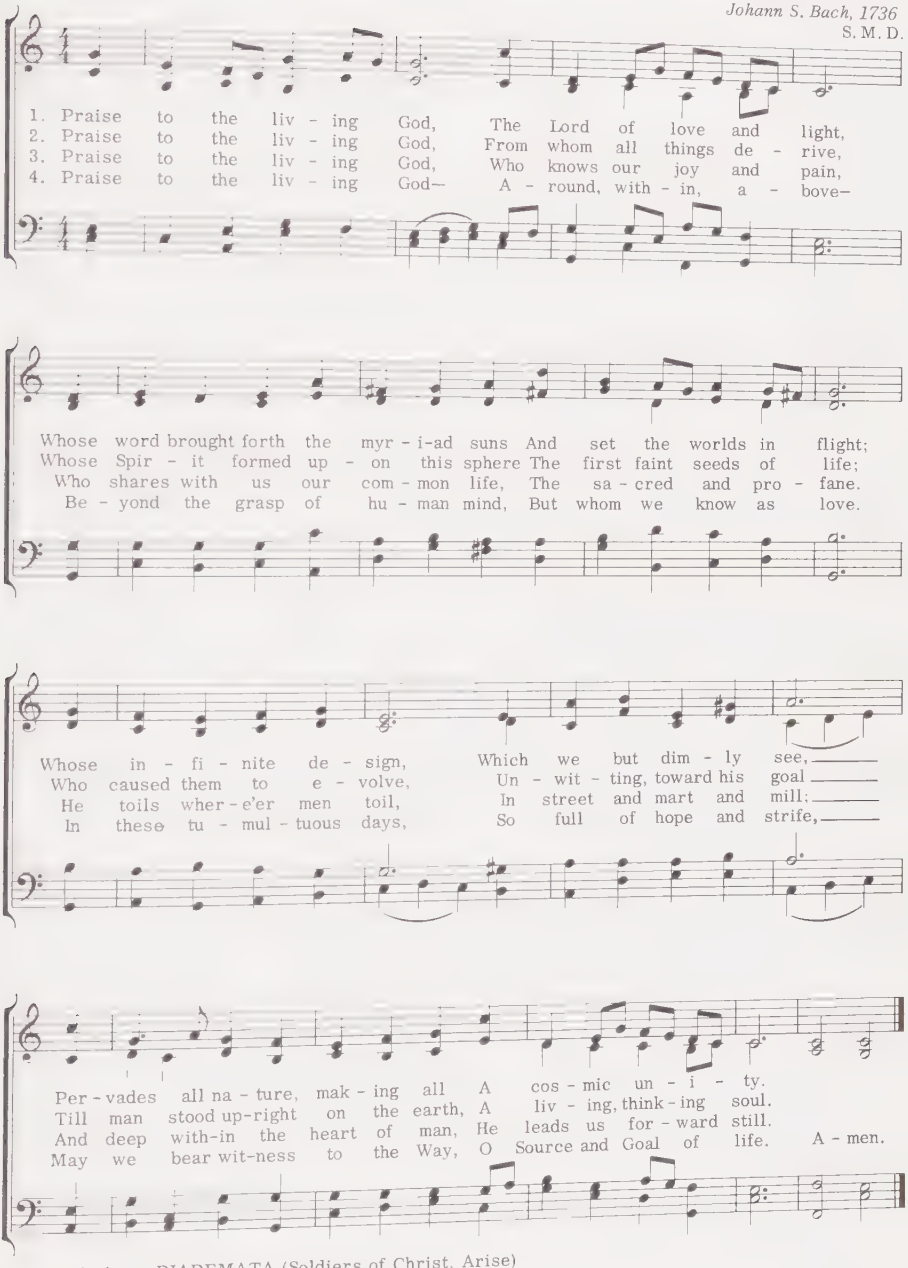

Gently, but not slow
Gm Cm Gm Dm Gm
p Gm Cm F B♭
1. Ev - 'ry star shall sing a car-ol,
2. When the King of all cre - a - tion
3. Who can tell what oth - er cra-dle
4. Who can count how man - y cross-es
p
Gm Cm Dm Gm B♭ E♭ F -7 B♭
Ev - 'ry crea-ture, high or low,
Had a cra - dle on the earth,
High a-bove the milk - y way
Still to come or long a - go,
Come and praise the King of Heav-en
Ho - ly was the hu - man bod - y,
Still may rock the King of Heav-en
Cru - ci - fy the King of Heav-en
Refrain:
Gm Cm Dm Gm Gm Dm Gm Dm
By what-ev - er name you know,
Ho - ly was the hu - man birth.
On an - oth - er Christ-mas Day?
Ho - ly is the name I know.
God a - bove. Man be - low
Verses 1 to 5
Gm Cm Gm Dm Gm
Ho - ly is the name I know.
Last time
Gm Cm Gm Dm Gm
Ho - ly is the name I know
poco rit.

Verse 5: Who can tell what other body
He will hallow for his own?
I will praise the son of Mary,
Brother of my blood and bone.
(Refrain)

Verse 6: Every star and every planet
Every creature high and low,
Come and praise the King of Heaven
By whatever name you know.
(Refrain)

Praise to the Living God

Curtis Beach, 1966

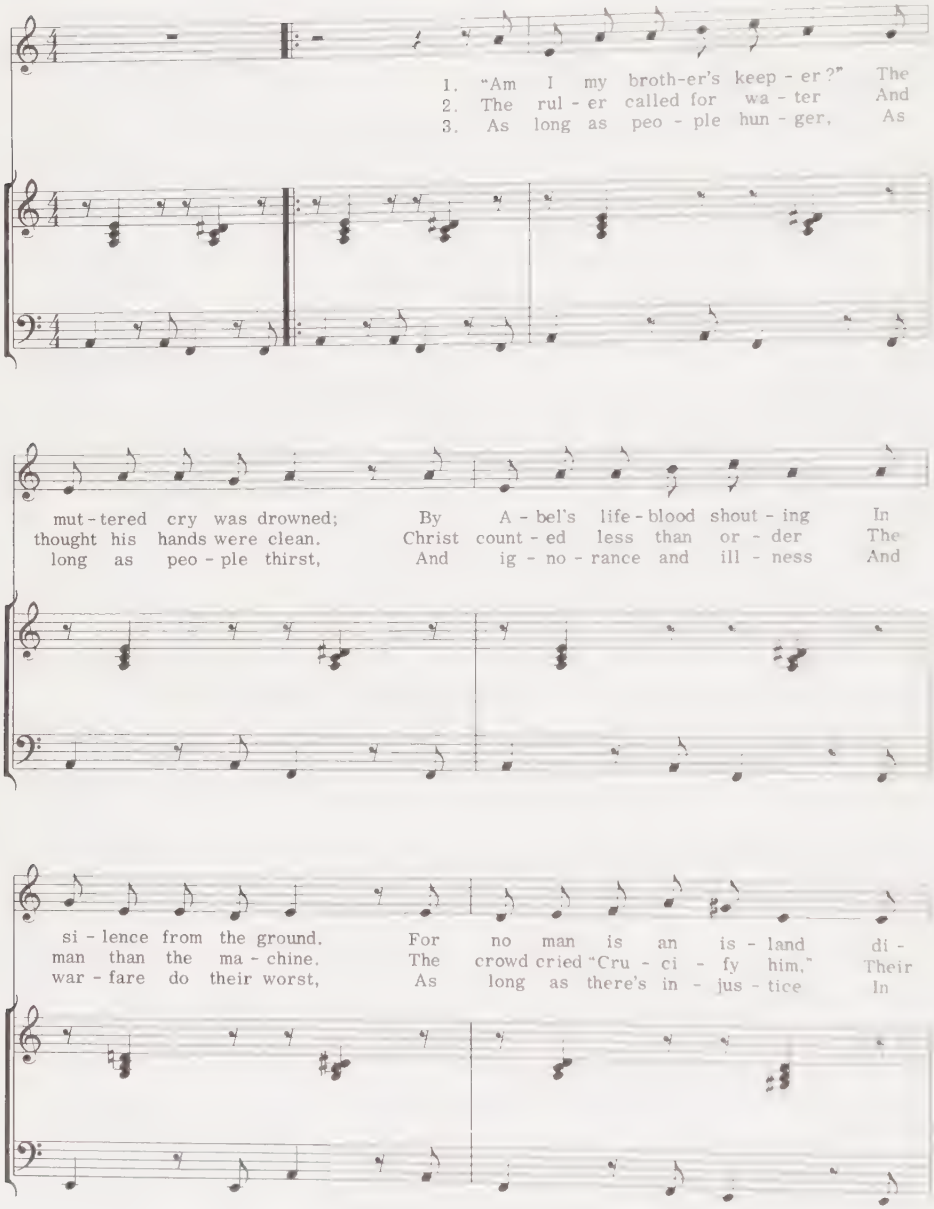
ICH HALTE TREULICH STILL
Johann S. Bach, 1736
S. M. D.

1. Praise to the liv - ing God, The Lord of love and light,
2. Praise to the liv - ing God, From whom all things de - rive,
3. Praise to the liv - ing God, Who knows our joy and pain,
4. Praise to the liv - ing God— A - round, with - in, a - bove—
Whose word brought forth the myr - i-ad suns And set the worlds in flight;
Whose Spir - it formed up - on this sphere The first faint seeds of life;
Who shares with us our com - mon life, The sa - cred and pro - fane.
Be - yond the grasp of hu - man mind, But whom we know as love.
Whose in - fi - nite de - sign, Which we but dim - ly see,
Who caused them to e - volve, Un - wit - ting, toward his goal
He toils wher - e'er men toil, In street and mart and mill;
In these tu - mul - tuous days, So full of hope and strife,
Per - vades all na - ture, mak - ing all A cos - mic un - i - ty.
Till man stood up-right on the earth, A liv - ing, think - ing soul.
And deep with-in the heart of man, He leads us for - ward still.
May we bear wit-ness to the Way, O Source and Goal of life. A - men.

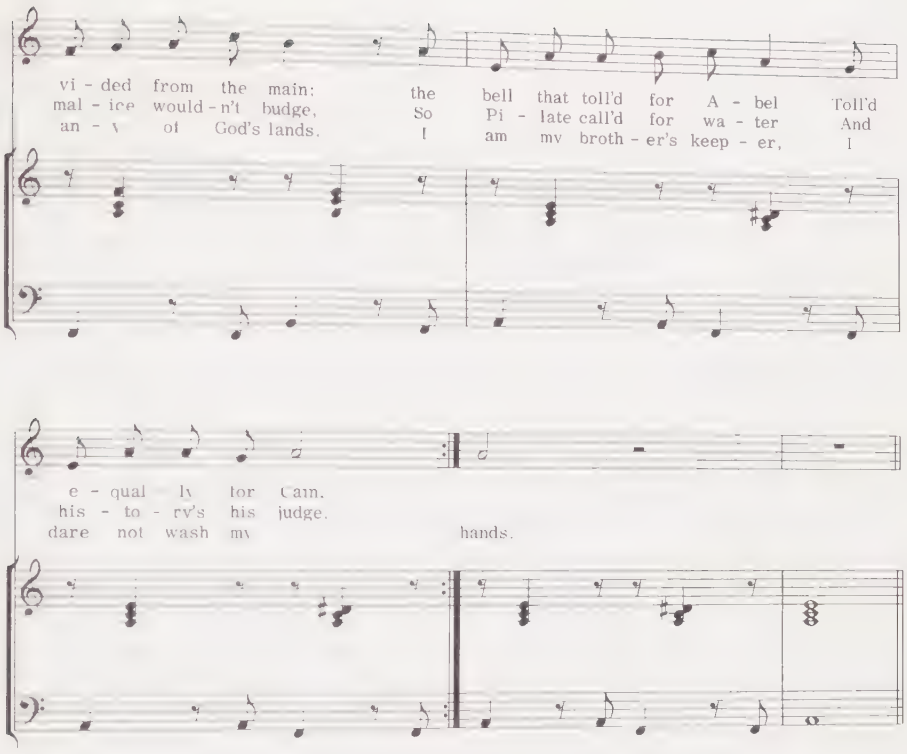
Alternate tune, DIADEMATA (Soldiers of Christ, Arise)

Am I My Brother's Keeper?

John Ferguson, 1967

Reginald Barrett-Ayres, 1967
7. 6. 7. 6. D

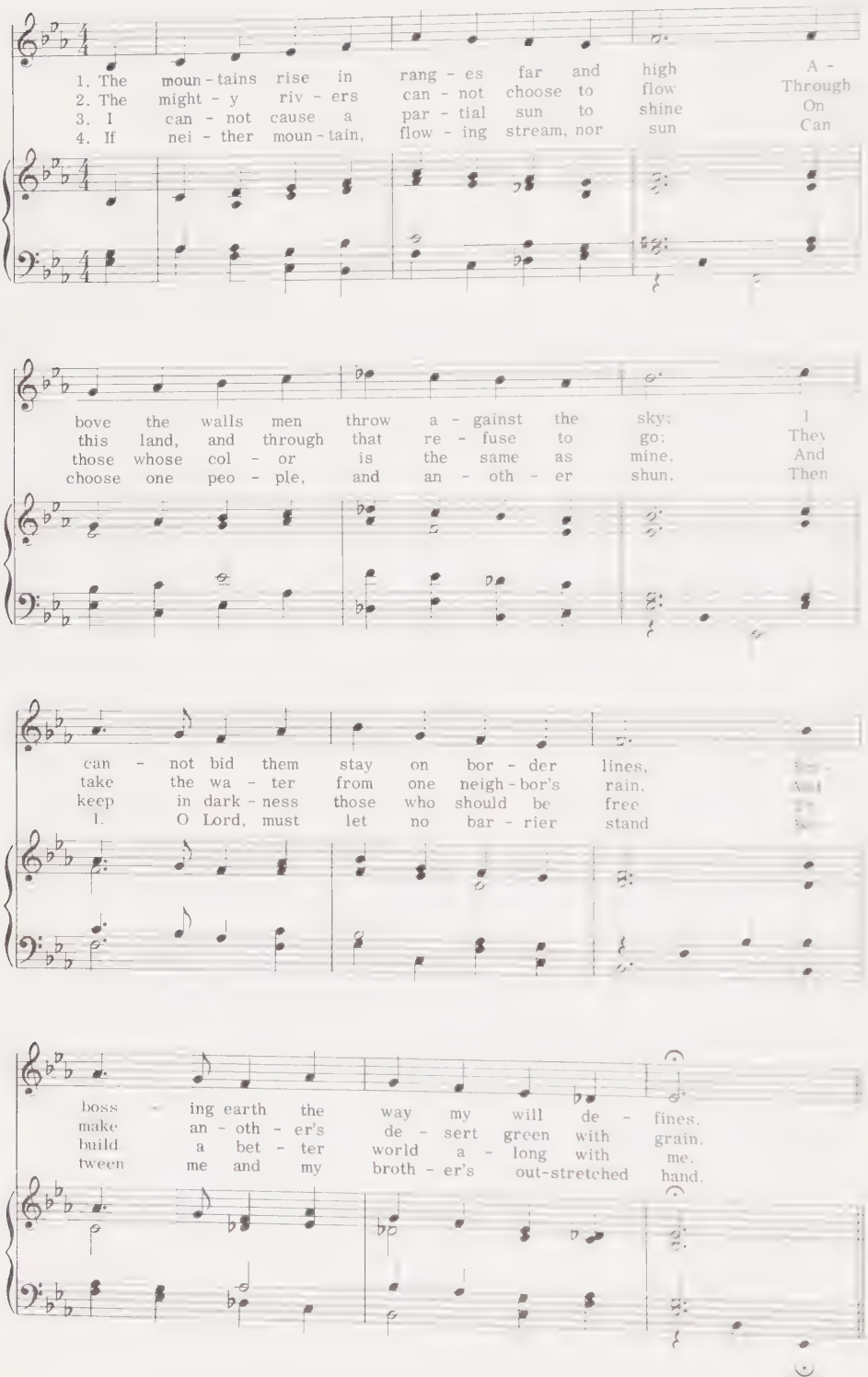

1. "Am I my broth-er's keep - er?" The
2. The rul - er called for wa - ter And
3. As long as peo - ple hun - ger, As
mut - tered cry was drowned; By A - bel's life - blood shout - ing In
thought his hands were clean. Christ count - ed less than or - der The
long as peo - ple thirst, And ig - no - rance and ill - ness And
si - lence from the ground. For no man is an is - land di -
man than the ma - chine. The crowd cried "Cru - ci - fy him," Their
war - fare do their worst, As long as there's in - jus - tice In


vi - ded from the main: the bell that toll'd for A - bel Toll'd
mal - ice would - n't budge, So Pi - late call'd for wa - ter And
an - y of God's lands. I am my broth - er's keep - er, I
e - qual - ly for Cain.
his - to - ry's his judge.
dare not wash my hands.

Let No Barrier Stand

William Nelson, 1967

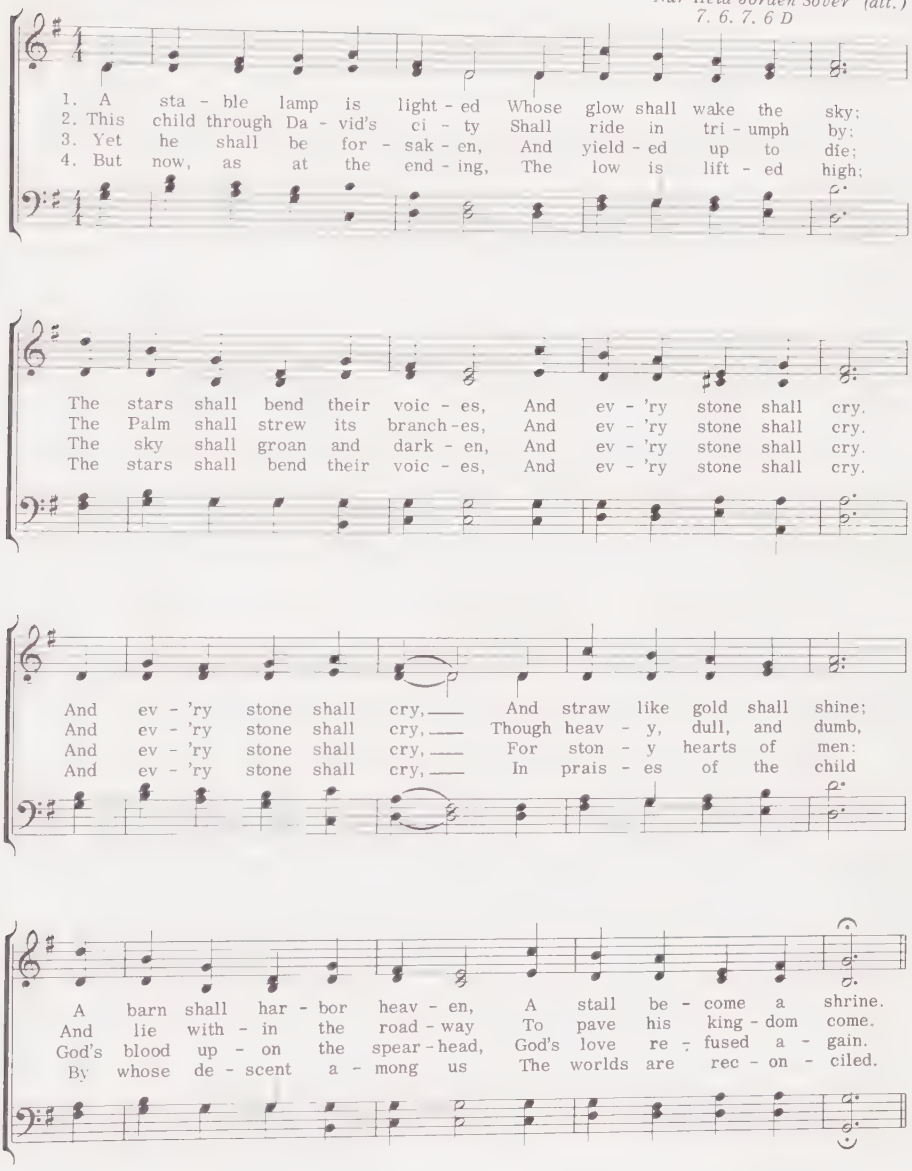
EARL AVENUE
Richard Warner, 1968
10. 10. 10. 10


1. The moun - tains rise in rang - es far and high A -
2. The might - y riv - ers can - not choose to flow Through
3. I can - not cause a par - tial sun to shine On
4. If nei - ther moun - tain, flow - ing stream, nor sun Can
bove the walls men throw a - gainst the sky; I
this land, and through that re - fuse to go; They
those whose col - or is the same as mine, And
choose one peo - ple, and an - oth - er shun. Then
can - not bid them stay on bor - der lines,
take the wa - ter from one neigh - bor's rain,
keep in dark - ness those who should be free
1. O Lord, must let no bar - rier stand
boss - ing earth the way my will de - fines,
make an - oth - er's de - sert green with grain.
build a bet - ter world a - long with me.
tween me and my broth - er's out-stretched hand.

A Stable Lamp Is Lighted

(Christmas Hymn)

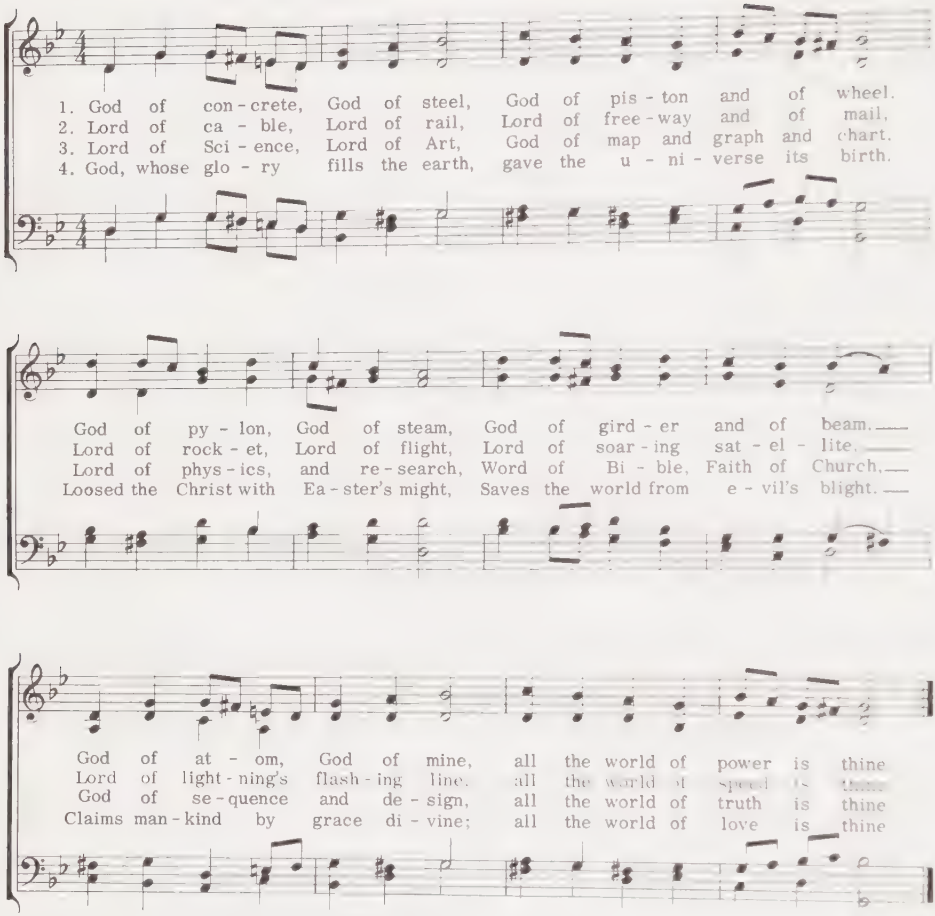
Richard Wilbur, 1961

Old Swedish Hymn
"När Hela Jorden Sover" (alt.)
7. 6. 7. 6 D

1. A sta - ble lamp is light - ed Whose glow shall wake the sky;
2. This child through Da - vid's ci - ty Shall ride in tri - umph by;
3. Yet he shall be for - sak - en, And yield - ed up to die;
4. But now, as at the end - ing, The low is lift - ed high;
The stars shall bend their voic - es, And ev - 'ry stone shall cry.
The Palm shall strew its branch - es, And ev - 'ry stone shall cry.
The sky shall groan and dark - en, And ev - 'ry stone shall cry.
The stars shall bend their voic - es, And ev - 'ry stone shall cry.
And ev - 'ry stone shall cry, — And straw like gold shall shine;
And ev - 'ry stone shall cry, — Though heav - y, dull, and dumb,
And ev - 'ry stone shall cry, — For ston - y hearts of men:
And ev - 'ry stone shall cry, — In prais - es of the child
A barn shall har - bor heav - en, A stall be - come a shrine.
And lie with - in the road - way To pave his king - dom come.
God's blood up - on the spear - head, God's love re - fused a - gain.
By whose de - scent a - mong us The worlds are rec - on - ciled.

God of Concrete

R. G. Jones

ARFON
Welsh Hymn Melody
7. 7. 7. 7. 7. 7. 7.


1. God of con - crete, God of steel, God of pis - ton and of wheel.
2. Lord of ca - ble, Lord of rail, Lord of free - way and of mail,
3. Lord of Sci - ence, Lord of Art, God of map and graph and chart.
4. God, whose glo - ry fills the earth, gave the u - ni - verse its birth.
God of py - lon, God of steam, God of gird - er and of beam.
Lord of rock - et, Lord of flight, Lord of soar - ing sat - el - lite.
Lord of phys - ics, and re - search, Word of Bi - ble, Faith of Church,
Loosed the Christ with Ea - ster's might, Saves the world from e - vil's blight.
God of at - om, God of mine, all the world of power is thine
Lord of light - ning's flash - ing line, all the world of speed is thine
God of se - quence and de - sign, all the world of truth is thine
Claims man - kind by grace di - vine; all the world of love is thine

Alternate tune, DIX (For the Beauty of the Earth)

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